Trin-Unus-Deus.

OR THE

TRINITY,

AND

UNITY of GOD.

Shewing

The Co-eternity, Co-essentiality, and Co-equality of the Three Divine Persons.
The Difficulties of this, and other Christian Doctrines.
The Reasons, why the Church retaineth the Words Trinity, and Person.
The signification, and full importance of the Word Hypostasis, or Person.
The newly raised Scandals, hindering the faith of the Trinity.
The fifth Monarchy, or, The Millinarian Heresie revived, and the dreadful Consequences thereof.
The new Millinarian-Saints, and their designs.

In Ecclesiâ, Rationem praecelit Authoritas (Scripturæ.) Auditur ad quod Possumus, Creditur ad quod non possumus. Aug. de Moribus Eccles. l. 1. c. 25. and in Ps. 134.

Tempore, nec Senior Pater est: nec Numine, Major. Prud. in Apotheos:

By EDM: PORTER, B. D. sometimes Fellow of St Johns Coll. in *Cambridg*, and Prebend of *Norwich*.

LONDON, Printed for *Humphrey Moseley*, at the Princes Armes in St Pauls Church-yard. 1657.

To the vertuous, and my ever Honoured good Lady; The Lady *Margaret Parſton*, the Wife of the Right Worſhipful Sr *William Paſton* of *Oxnet* in *Norf.* Baronet Peace and Truth.

MADAM,

SOme Portions of the Doctrines handled in this little book, were formerly prepared for, and alſo preſented to, your Ear; therefore I hold my ſelf in good manners obliged to repreſent the ſame to your pious Eyes, and heart to be reviewed and ruminated.

Plut. Mora. lib. de Garrulit. Ovid. Met. 8.

Seeing now the Pulpits are ſecured, and our Tongues ſilenced by a *dumb Spirit*. So that, at moſt, we can be but *Pen-preachers*; and that no longer then the *Preſs* will be open to us; when that alſo ſhall be ſhut, we muſt content our ſelves, and others with the only refuge of him in the Poet, who ſaid, *At certè cælum patet, ibimus illac.* We may *Eliah-like* aſcend up into Heaven in the Chariot of fervent prayer, (which no man can hinder,) and others may uſe their Eyes, inſtead of their Ears, for acquiring, and conſolidating their Chriſtian faith by peruſal of ſuch writings as formerly have been publiſhed by our true and learned Divines, and thereby perceive the merciful providence of God in preordaining the helps of Books to ſtand us in ſtead, when Preaching ſhould fail, which old Writers called *Solacium* and *Medicamentum animæ*. 1. The Solace and Medicine of our Souls. For, as a learned man once ſaid, *(a) The Preacher is a Book to them that cannot read*; So a good Book is a ſilent Preacher to them that cannot otherwiſe hear neceſſary truths.

(a) *Aug. Pſ.* 121.

There were in old time, books called

(b) *Libri*

(*b*) *Libri Lintei*, i. e. linnen books written by men: and there have been linnen books written by holy Women, but with the pens of Needles, such as the Charitable *Dorcas* wrote, *Act.* 9. 39. for vesting of poor Widows: Such kind of writings have been much practised in that worthy, and most charitable familie, wherein God hath planted you, to succeed your pious predecessors in their goodness and charity, who have been for many years *Nursing Mothers*, as your worthy consort, and his Ancestors have been *Nursing Fathers* to poor people in many Towns round about them; not only by clothing, but also by feeding them, and providing for them by *daily Almes*, and large *Annual Distributions*, and a *Perpetual Hospital*, and a *Free-School*, and *Sermons* also to feed their Souls. Surely these things are gone up to Heaven for a memorial, and have invited the blessings of God to rest on that Familie. (b) *Liv.* & *Plin.*

This is to me a pressing motive to present this Treatise to publick view, adorned with your name, that so it may be a thankful memorial, and acknowledgement of those grand Charities,

which have iſſued from your one houſe to ſo many places about us; of which my ſelf have heretofore divers times been imployed, in ſome part, as a diſpenſer; and truly I have often in my thoughts, chid my ſelf, and others, as guilty of ingratitude, in that there hath not been a publick acknowledgement thereof, before God, and man from any of thoſe *twelve Towns*, which have been annually refreſhed by the ſame Charity. VVe might juſtly be accounted worſe then thoſe ten Leapers cured by Chriſt, if one, at leaſt, ſhould not return thanks.

Luc. 17. 17.

But Chriſtian Charity is not retarded by ingratitude, it is like God, who giveth to the unthankful: Never any age produced more unthankful wretches, then this; wherein it hath been often obſerved, that the ſame hands which have received relief, have been imployed in ſpoiling and plundering the goods of their relievers; Such foul ingratitude & ſpoliations muſt needs hinder Almes-deeds, as *St Auſtin* obſerved that it did in his time, and ſo it doth now with many, who are thereby diſabled; and would ſo with all, but that they know

Eleemoſinarios extiaguunt Rapaces. Aug. de Temp Serm. 78.

for

for whose sake their Almes are given, and that the Poor are but the, (a) *Crickers* of Christ; for what is committed to them by Charity, is caried into an *everlasting Barn*, and although their wickedness may exclude their Persons, nevertheless their testimony will be present with God. Of such perseverance in Charity, we have a memorable example in our Ecclesiastical History of *Anastasius (b) Bishop of Antioch*, who lived under the Reign of the covetous and griping Emperour *Justinus* II. Yet this good man was so far from withholding, or diminishing his Almes, that he increased them, least (said he) *Justinus* should take all away both from me, and from the poor. For, if men should respite their Almes until the times are quiet, and stay for a cessation of Persecutions, they must expect till *Satan be dead*; for, as long as he liveth, (c) (As one saith) there will be no cessation of oppressions. There is a Fable of a King; (a) *VVho turned every thing that he touch't into Gold*. This fiction was to signify, that great *Potentates* can make all their designs, and pretences serve their turns for supply of their Treasuries. So

(a) *Laturarij Chri. ibid lib. Ser. 50.*

(b) *Evag. l. 5. c. 5.*

(c) *Aug. in Ps. 127.*

(a) *Ovid. Met. l. 11.*

(b) *Rex Anius.* we read of another *(a) bountiful Prince, whose Daughters could by their touch, turn all things into Corn, and Wine, and Oil,* and were therefore called (c) *Cænotropæ.* This was to signify that Charitable persons in all their indeavours for acquiring Wealth, do thereby, but labour, to enable themselves to do good to others, and such (if any) is *a good covetousness.* So (d) Tullie *reports, of* C. Curius, *an honest Roman Publican, that he acquired wealth, not to feed his own covetousness, but that thereby he might be enabled to do good to others,* as another Heathen saith, (e) *Hic, Solas optat, quas donet Opes.* Our Christian Writers oft put us in mind of *Charitable thrift.* (f) *Proba* a noble Lady, and Virgin would often fast, and also wear course, and cheap apparrel, that so she might save for the poor; They tell us, that the forbearing of *one meals meat,* That *one Jewel, or Ring, or one trunck of apparrel would feed and cloth many poor Christians. Origen,* * pronounceth a blessing on them that imploy the parcimony of fasting, for feeding of the hungry: for (as one of our *English Arch-Bishops* used to say, in homely Latine but with a good meaning, (g) *Bonus Servatius, facit*

(c) *Dictys Cretens, l.1.*

(d) *Cic. Or. pro Rabir.*

(e) *Sen. in Herc. Oet.*

(f) *Fulg. Epist. 2.*

* *Orig. in Lev. hom. 10.*

(g) *Rog. Archiep. Ebor.*

facit bonum Bonifacium, i. e. Good Husbandry, makes good Hospitality.

Charity is now (when there is most need of it,) waxen cold among us, upon another reason, *viz.* by the Scandals of two factions: for the *Romanists* say that our Solifidians have made men uncharitable, by requiring only a bare *Dogmatical or Doctrinal faith.* And the *Solifidians* say that Romanists have made Charity superstitious by their doctrine of *Merit*; certainly, both sides err; for although Almes-deeds cannot merit Heaven, nor deliver us from sin, and eternal death, so, as Christ doth; yet they may, and often do deliver from temporal Vengeance, and temporal death, as the perfect works and obedience of Christ deliver from eternal punishments. The advice of the Wise, and Honourable Prophet *Daniel* was to this purpose: *O King, let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, it may be a lengthening of thy tranquillity.*] The merciful distribution of Almes, is called (a) *Sowing*, to signify, that as the Earth returneth us our seed with increase, so much more

Dan. 4. 27.

(a) 2 *Cor.* 9. 6.

more will God to our profit, at leaſt, by with-holding deſerved vengeance, and giving us a longer time for amendment, and happily will add, (*b*) *Grace, for grace*;] ſo, that if the Grace of Charity be improved, he will add the grace of faith, and perſeverance, as he did to the *Centurion*, *Act.* 10. 4. But then our Almes muſt be done without looking on our ſelves as if we were benefactors, and doners unto God, but as humble *Debtors, or Farmers* paying, and returning his due rent; not with any preſumption of *redeeming, or buying off, our Sins*; but in the form of an humble Suppliant, and Petitioner, and with tears of Compunction, juſt as a good man will give ſome recompence (ſuch as he can) to his injured Brother, as a Teſtimony, and acknowledgement of the offence, & of his ſorrow: So a good Chriſtian conſidereth his *Almes*, as *a part of his repentance.*

(b) *Joh.* 1. 16.

Such Charitable diſtributions are of greater concernment then ſome will take notice of, ſeeing our Saviour himſelf vouchſafed to be miniſtred unto by thoſe devout Women *Mary Magdalen, Joanna, Suſanna, and others*; not for any perſonal need

Luc. 8. 2,3.

need that himſelf had, (for he did Miraculouſly feed more then 5000 at one time,) but as a pattern to us; and for an encouragement, he hath declared, that, what is given for his ſake to his poor members, is really given to himſelf; He adviſeth us, (a) *to give to every man that asketh*, this we ſhould do, leaſt that poor Creature that is denied, prove, to be a *poor Chriſt*, and then no marvel, if our God ſtop his Ears at our ſupplications, when we have ſtopped our Ears at his; for the greateſt, and moſt honourable Chriſtians, are but beggers to him, and every day do, or ſhould, of him *beg their daily bread.*

(a) *Luc.* 6. 30.

This Chriſtian duty is moreover, ſweetned by moſt gracious promiſes of reward, as high as any other, even with the inheritance of heaven, when it is ſaid, *Come ye bleſſed of my Father*, &c.] A great purchaſe for a ſmall price, and this, not becauſe Heaven is Vile, or Cheap, but becauſe our Lord is gracious. The old Teſtament calleth this Charitableneſs *a lending to the Lord*,] ſo doth the new Teſtament, where Chriſt ſaith; *Do good, and lend, hoping for nothing again*,] for if it be demanded, how

Prov. 19. 17. *Luc.* 6. 35.

how that can be called a lending, which is an absolute gift; the answer is, that though it be a free gift to the poor, yet it is a lending to God, because he doth ingage himself to re-pay. The Fathers translate the word Lend by [*fœneratur*,] as lent to God upon *Usury*, or increase, which they call (a) *immortal Usury*; as if the Scripture took notice of our covetousness, thereby to invite us to works of Charity for our own profit. The holy Woman *Hannah* said truly, *The Lord maketh poor, and maketh rich.*] There is no doubt, but that one grand reason why God permitteth so many poor to be in the World, is, to give us occasions, and objects of Charity, and this for the great benefit of the charitable giver: for God needeth not our gifts, no more then he doth our prayers; We have more need to give, then he hath to receive by the hands of the poor; he could, and can make all rich; his great house, the World, is stored with provision, sufficient for all his creatures; If it were not, he can supply defects, and (as *Chrysostome* notes,) he can rain down *showers of Gold*, and all necessaries, as we read in our own, and forrain Histories of *showers*

(a) *Aug. Epist.* 215.

1 *Sam.* 2. 7.

of

of fleſh, of Milk, of Wool, and of *Rivers of Wine,* and *Fountains of Oil,* as in Scripture of *Manna, and Quailes*; whereby it is apparent that the precept of Almes, was intented for the benefit of the giver.

This is the reaſon that the Scriptures promiſe *Treaſures in Heaven*, and that *the merciful are bleſſed, and ſhall obtain mercy*, that our Almes are *Sacrifices, and well pleaſing to God*] certainly, if Almes be Sacrifices, then, the Poor, the Sick, the Widow, the Orphant, and aged are the *Altars* on which his Sacrifices are to be laid: The Apoſtle tells us, That *pure Religion, is to viſit the Fatherleſs and Widows*] verily that Religion which neglecteth theſe duties is an *impure Religion.* The ancient Fathers have left us many comfortable incouragements for it: They ſay (*a*) *The man is bleſſed, from whoſe houſe the poor never returns empty.* (*b*) That *the charitable Almes-giver, when he dies, he departs with firm ſecurity and conſolation.* (*c*) That at the great judgement, *the Saints and Angels will take notice of, and commend their Charities.* That *the poor whom they have relieved ſhall then openly declare them to have been their Patrones, and Preſervers* (as is intimated,

Heb. 14. 13. *Jam.* 1 27.

(a) *Ambr.*

(b) *Aug.*

(c) *Chryſt.*

Luke 16. 9.) That then, *Mercy will ſtand between them and Hell, and will not ſuffer any of the merciful to paſs that way.* Thus they. But though neither Men, nor Angels ſhould then take notice of them; yet it is moſt certain that the God of men, and Angels will acknowledge, and reward their perſons, and mercifulneſs.

And leaſt we ſhould be tired with long expectation of reward; The Word of God ſeemeth to provide for that, by promiſes of *temporal requitals*, and thoſe very conſiderable as we read, *Pſal.* 41. 1. as Chriſt in the Goſpel promiſeth an *hundred-fold reward in this time to them that for his ſake, leave Houſes, Brethen, Sisters, VVives, Children, and Lands,*] which promiſe is warily to be conſidered, becauſe ſome *Millinarians* would have it to be meant *groſly, and literally*, as if for one houſe, or one Father, they muſt have an hundred houſes and Fathers here, a falſe gloſs ſurely; For I trow, they expect not to have an hundred Wives, neither doth the promiſe mention Wives, though the condition do. The meaning is, That they who ſo part with eſtates, and friends, ſhall have both, multiplied unto them; for to them

Mar. 10. 30.

every

every true Christian, Man, and Woman, shall be by love, care, and tender affection, as so many Fathers, Brethen, Wives, or Sisters, ministring comforts to them. The Fortunes, and estates of one, shall serve the necessities of the other; All the houses of the faithful shall be open to them as if they were their own houses: For therefore did the primitive Christians call one another *Brethren and Sisters.* *Act.* 4. 32. The Apostles, who left their nets, instead thereof had all the wealth of Christians *laid at their feet*, their wealth was common to the whole fraternity, in so much, that *no man called his estate, his own property.* *Gal.* 4. 14. *Paul* was entertained by the Galatians, *as if he had been an Angel of God, or as if he had been Christ himself.*] And this charity lasted a long time among true Christians. *Tertullian* for his time reports (a) *Christianis, omnia indiscreta sunt præter Uxores*, *i. e.* That, all they had, was communicated to their fellow-Christians, except only their Wives, and that the heathens hereupon would say. *See how the Christians love one another.* (a) *Tert. Apol. c.* 39.

But such Charity is now hard to be found (as Christ fore-told) nor may we in these *dreggs and bottome* of the world

world expect such temporal retributions. God hath given some, that men may know there is a reward; but he doth not so reward all here, least men should expect none other elsewhere St *Ambrose* saith, (a) *He knew some Priests who by giving to the poor, increased more in wealth.* The Roman History observeth, that the charitable Emperor (b) *Tiberius* II. was rewarded here, by finding *vast hidden treasures*, as the poor Widow of *Sarepta* was also, for relieving the *Prophet*; but such returns are not now to be hoped, nor are we to forbear the acts of charity, although we find not such mundane retributions. It is the good Counsel of St *Austin*, That we should not thus say, or think with our selves, I *will do good to some poor Christians, that so my store may increase.* (c) *Noli hoc quærere, messis tua serius venit,*] *i. e.* expect not your reward here, for that harvest will be much later. When one brought to *Luther* a legacy, which a certain thankful Auditor of his had bequeathed him, the poor man took it with trembling, and said (d) *Metuo, ne Deus his præmiet,*] *i. e.* he was afraid, least God did reward his labours in this world; for verily, the with-

(a) *Ambr. de offic. l. 2. c. 16.*

(b) *Paul Diac. in Tib. c. 2.*

(c) *Aug. lib. Homil. Hom. 18.*

(d) *Melch. Ad. in vita Luth.*

with-holding of rewards in this life, is a certain pledge, that charitableneſs ſhall be rewarded elſewhere.

Madam, There is yet a more noble, and Heavenly hoſpitality to be practiſed by Chriſtians; for the exerciſe whereof, I here preſent unto you Three Gueſts, worthy of admiſſion into the Tabernacle of your beautiful body and Soul, becauſe the beauty of both, was their gift, as one ſaith. (*a*) *Forma Dei munus* --- They are the ſame Gueſts that were formerly entertained by your Father *Abraham*. They are *Travellers*, yea, and *Wanderers*, and have ſuffered repulſes in many places of the Chriſtian World, and by many perſons among us, even as our Chriſtian Religion hath been abuſed by thoſe who profeſſed themſelves to be lovers thereof; juſt as *Potiphars VVife loved, and yet perſecuted Joſeph*: And as the *VVatchmen ſmote, and wounded the Spouſe*; even ſo ſome that ſhould be the Watchmen of our Iſrael, have uncivily abuſed theſe holy Gueſts, and thereby wounded the very head of Chriſtianity. I am firmly confident, that you will joyfully admit them by faith, and accommodate them by charity, and piouſly

(a) *Ovid.*

Gen. 18.

Gen. 39.

Cant. 5 7.

treat, and retain them with cheerful perſeverance. This treatiſe is as *the knocking at the dore*, which is mentioned, *Rev.* 3. 20. At which when you have opened, you will find that gracious promiſe to ſtand firm, which is recorded in the Goſpel. *That the Father, and the Son, and the Holy Comforter will come in unto you, and make their abode, and continue with you for ever.*

Joh. 14. 16, 23.

I crave your patience (*good Madam*) whilſt I relate unto you one other grand motive (beſides the above mentioned, and my thankful acknowledgement of your many favours,) why I have uſed your name in the Dedication of this book. *St. Ambroſe*, conſidering thoſe words of Chriſt, *Math.* 25. *I was in Priſon*] tells us, That in the laſt judgement, Chriſtian Profeſſors will be asked (*a*) *whom they have delivered out of Priſon.* In the beginning of the ſorrows of this Land, when the unmerciful *Pentephobers* raged; among many others (far better then my ſelf,) I alſo was impriſoned, and then firſt underſtood the words of *Tertullian*, who ſaid that (*b*) *a Priſon is the houſe of the Divel*,] So much harſhneſs, and tedious reſtraint we ſuffered, that

(a) *Ambr. Serm.* 64.

(b) *Tert. ad Mart.* *Carcer eſt Domus Diaboli.*

that truly my life was dwinling, and I was even at Death's dore; * your Dear and vertuous Mother, (who is now with God) did much comfort me by her personal visitation; But your self, did negotiate, and effect my deliverance, The said *Tertullian* mentioneth (c) *Angelam, i. e.* a *she Angel*; verily you were the *good Angel* that lead me out of Prison, and thereby prolonged that Life, which in just gratitude ought to serve you whilst it lasteth; and I trust, that this piece of your Christian Charity, among the rest, will be to your comfort, remembred at the great day of the Lord. In the mean time, *Davids* Prophecy of blessings on the merciful, shall be my Prayer for you. *The Lord deliver you in time of trouble; The Lord preserve you, and keep you alive, that you may be blessed upon Earth, and not delivered unto the will of your Enemies.*] The same Lord multiply his favours on you here, and augment his own Graces in you, and in the end, crown them with Glory. So prayeth,

* *The Lady Hewet.*

(c) *Tert. cont. Valent. p.* 375.

*Psal.*41.1.

Madam,

Marsham in Norf.

Your most obliged Servant

EDM. PORTER.

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THE

The Preface.

HAving formerly discourſed concerning the absolute Godhead of Jeſus Christ, and ſhewed that he is the only and most high God, and Αὐτόθεος (as Divines use to say) and the I am (i.) God absolutely and independently (for an Antidote against the late Socinian commentary on the Hebrews:) It seemeth requisite and seasonable, to consider the same Lord Jeſus in his Relative Personality, as he standeth in relation to the Father, and so is the Eternal Son of the Eternal Father. In the contemplation whereof, I shall be necessitated briefly to discourse the Sacred Doctrine of the whole blessed Trinity, and each several Person thereof:

And because this profound and mysterious Doctrine is far above the reach of our Natural reason and comprehension, and therefore to be not only Reverendly, but also Warily and Circumspectly handled, it being confessed both by Heathen and Christian

[a] Tacitus

[b] Cicero

[c] Orig. in Exc. hom. 1.

Writers [a] Sanctius & reverentius visum est, de actis Deorum credere, quam scire, *and* [b] De Potestate Deorum timide & pauca dicamus, *i. e. it seemeth more reverend to believe the power of God, then to presume to pry into it; and to speak sparingly and timerously thereof; because as* Origen *saith,* [c] De Deo vera dicere periculosum est, *i. e. It is dangerous to speak of God, albeit we speak nothing but the Truth.*

I therefore do here most earnestly implore the assistance of the Father of Lights, to illuminate the hearts both of the Writer and Reader, that from him we may receive all needful evidence for our apprehension, and for our faith in the holy Trinity, which now we are to discourse of, and to shew that there are Three Persons in the Godhead, and that they all are Coëssential, Coëqual, *and* Coëternal.

CHAP.

Errata.

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THE DOCTRINE OF THE Holy Trinity.

CHAP. I.

How Christ is the Son of God peculiarly by Eternal generation, and not only by his Miraculous humane Birth. How he is the first bego ten, and the Only-begotten Son. That the Holy Ghost cannot be called a Son, nor any Creature, so, as Christ is. Why Heresies are permitted.

TO this Discourse following, I am led by our Commenters inconsiderate, if not malicious, Exposition of that place, *Heb.* 1. 2. Where it is said, *He hath spoken to us, by (or in) his Son*] upon which words Heb. 1. 2. he tells us that Christ is therefore called the Son of God; *Because he was wonderfully born*

of a Virgin; *without the co operation of man, and only by the miraculous Power of God.*] 2. Because *he was appointed to reveal the will of God*, &c.] Thus he learned of the old *Arians*, who did just so expound those words as we find related by (*a*) *Athanasius*. Thus he wilfully leaveth out the grand and most principal reason of Christs Son ship, and fasteneth on such shifts as are but frivolous in respect of the main and indeed are not proper to Christ, but common to divers others.

(*a*) Ath. de Decret. Nic. Concil.

For how is the Creation of *Adam* and *Eve*, less Miraculous and Divine, then this, that the Commenter affordeth to the Son of God? Is it not as wonderful to make a man of earth, as of a woman? And as much a Divine work to make a woman of a man (as *Eve* was) as to make a man of a Virgin? And truly, as much may be said of *Isaac* and *John Baptist*, both conceived by Divine Power, by such Parents as were naturally disabled from child-bearing, both by age and sterility; for *Sarai* was barren, *Gen.* 11. 30. and she was ninety years old before she conceived, *Gen.* 17. 17. So *Elizabeth* was both *barren and stricken in years*, *Luk.* 1. 17. (that is) naturally indisposed for child-bearing; so that their child-bearing must be confessed to be miraculous by Divine Power, as well as Christs humane generation.

By this reason, the Heathens might have called meer men the Sons of God, for they affirmed that the first men did grow out of the earth, or that they sprang from Trees, and are

are therefore called by them *Autecthones*, *Aborigines*, *indigenæ* and *Terra-filii*, as is expressed by the Poet.

—Qui rupto robore nati
Compositiq; luto, nullos habuere parentes,

Juvenal. sat. 6. & sat. 13.

And *Quondam hoc indigenæ vivebant* more-- And another alluding to this fiction, calls a lazy young Boy.

Pers. sat. 3. Diodor. Sic. lib. 1. & lib. 3.

Udum, & molle lutum—

Of which Heathenish error we read much in *Diodorus*, who seriously, and Historically affirmed the first men to have grown out of the earth, and this in *Ethiopia*; And to make this report credible, he tells us that some *Ethiopians* must needs be so bred, because they were seated in such a place as was inaccessable by any Forrainer, and without any possibility of egress by the Inhabitants, by reason of the steep Rocks, and Sea, wherewith this Land was inclosed, when they had not any Boats or Ships for Ingress or Egress. Therefore these Heathens upon this conceit, might as well boast themselves to be the Sons of God, as either *Adam or Christ*, (if we will beleeve this Commenter) yet they ascribed the Original of men only to nature, not to God.

And indeed our ordinary forming in the Womb, and natural Births, are as much to be accounted the Work of God, and Wonderful as was the forming of Christ, or our first Parents and would be so esteemed if it were not so common and ordinary; The Psalmist saith, *I am wonderfully made, and curiously wrought in the lowest parts of the earth.*

Psal. 139. 15.

The like may be said of the whole world which was so wonderfully created by God, yet we call not the world the Son of God.

The Scriptures call Christ *Primogenitum*, the first begotten Son of God, because by his Eternal and Ineffable Generation; he was before all the other Sons of God, whether men or Angels, (who are also call'd the Sons of God) The same Scriptures call Christ *Unigenitum*, The Only begotten Son of the Father, because none other were so begotten as this Eternal Son of God was, being by this Generation, of the same Essence, Nature, Substance, and Godhead that the Father is, God of God. Even as the sons of men are of the same specifical humane Nature and Essence with their Progenitors: But men are not so the Sons of God, as they are of their natural Parents, because they are not of the same Essence and Nature with God; for if they were then it must follow that man should be, and properly be called God, just as a son of man is call'd man.

To th. second Reason. That Christ is the Son of God, because he was appointed to *reveal the will of God*] We say, this is a so common to others: For so *Moses* was Appointed, and did reveal the will of God; so did the holy Prophets, and after them the holy *Apostles* did the same; And S. *Paul* (who was most signally so appointed from Heaven) tells the *Ephesians*, *Acts* 20. 27. *I have not shunned to declare unto you all the Councell of God.* *Angels* also declared and revealed the

the will of God, and ſo doth the *Holy Ghoſt* as fully as ever the ſecond perſon did, and rather more, becauſe the Revelation of the will of God is by Chriſt himſelf referred and reſpited until the Holy Ghoſt ſhould come and teach it; as we read. *But the Comforter which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things* -- and *He will guide you into all truth*: Yet Angels are not for this cauſe to be ſo called the Sons of God: and to ſay that the Holy Ghoſt is the Son of God the Father, or God the Son, was long ago adjudged Hereſie, as we are told by *Athanaſius*; (*a*) *Hæretici aiunt filium & ſpiritum eſſe fratres & quod pater eſt avus & ſpiritus eſt nepos patris & filius filii, quia ſpiritus a filio eſt & filius a Patre*] i.e. Hereticks ſay that the Son and the Spirit are brethren-- and that the Father is the Grand-Father of the Spirit, and the Spirit is the Son of the Son; and ſuch conceits are by *Epiphanius* ſaid to be Hereſies of the (*b*) *Odeni*, and the *Samſai* Finally, thoſe *Anti-Trinitarian* Hereticks, who heretofore taught the ſame which this Commenter doth, although they would afford no better appellation to the Holy Ghoſt, then to call him *Miniſtrum, Apoſtolum*, and *Mittendarium* i.e. a Miniſter, an Embaſſador and Emiſſary of God, yet they did not for this reaſon call him the *Son of God*: And although the Scripture doth call him the *finger of God*, becauſe the Spirit doth ſhew the ſecret Counſels of God, yet in all this Scripture, the Spirit is never called the

Joh. 14. 26. 16. 13.

a Athan. Epiſt. ad Serapion.

b Ephiph. hær. 19. & hær. 53.

Son of God, or said to be begotten; And when the *Macedonian Heretickes* demanded an example or Instance, of One begotten, and another not begotten, yet both to come from one. *Gregory Naz.* answereth them (*c*) that *Eve and Seth* were both of them from *Adam*; *Seth* was begotten, and *Eve* not begotten.

(*c*) Naz. Orat. 37.

When an earthly King sends his *Embassador* to declare his will or desires to another State, will any man say that the Embassador must for this cause be called the Kings Son? No surely, although he be *Legatus a latere*, or *Legatus natus* (as our Archbish. of *Cant.* was once called) and *a veridicus* and no *Mendoza* (as one pleasantly described an Embassador *Vir bonus peregre missus ad mentiendū pro Repub.*) yet no Son for this, neither are the *Apostles* to be called sons, for this although S. *Paul* saith. *They are Embassadors for Christ.* There are other pretences alleadged by the Commenter in this matter, but they are frivolous and light, and easily discernable by any intelligent Reader, to be but vain, and are not worth the while to examine.

2 Cor. 5. 20.

This Doctrine of the Eternal Son of God, and so of the Holy Trinity of Persons, is of such necessity to be retained and beleeved, that without it, Christians cannot reasonably fancy to themselves any probable way of Salvation; because (as I have formerly shewed) upon this Doctrine is grounded the everlasting Covenant of grace, which is also called the *Eternal Gospel*, by which only, we can hope for,

for, and claim Salvation by and in Christ, wherefore to me it ſeemeth a wonderful blindneſs of ſome in theſe Times, by whom the bleſſed *Trinity* is not only unbelieved, but withal, ſo fouly blaſphemed, that it is both unfitting, yea, and dangerous to report their words: and therefore in the ſame caſe S. *Baſil* in his Book againſt the Hereſick *Eunomius*, wherein he was forced to declare his blaſphemous Errors, thus prayed: (d) *Domine in his quæ loquimur propitius nobis ſis*, i. e. That God would be merciful to him, for his only rehearſing *Eunomius* his blaſphemies. God is patient indeed, in ſuffering ſuch abuſes both of his Truth and Perſon, and doth therefore permit them, becauſe he can extract ſome good uſe from them: upon this reaſon S. *Paul* tells us, 1 *Cor.* 11. 19. *There muſt be Hereſies*] as if there were ſome need of them, which ſurely is chiefly this; That the riſing of Hereſies, giveth occaſion to the Church to ſet forth, and explain the true and holy Doctrine more evidently then otherwiſe it would be. But I proceed.

(d) Bas. Cont. Eunom. lib. 2.

Chap. 2.

The difficulty of the Doctrine of the Trinity and other Christian Mysteries, that it should not discourage us from believing nor provoke us to impatience. The most learned Philosophers, Jews, and Christians, professing their ignorances.

THe Ancient Hereticks rejected the Doctrine of the Trinity, because they could not by reasoning comprehend it: and many now a days neglect it because it is sublime, and hard to be understood. But this pretence will not serve their turn; the difficulties should not hinder, but rather quicken our indeavors to find out what we can; nor should they impede our faith from beleeving that which we are sure the Scriptures propound to us, although we understand it not; S. *Ambrose* saith very truly (*a*) *Nemo est qui doceri non egeat dum vivit, i. e.* The most wise and learned men may still be learners whilst they live.

(*a*) Ambr. de Offic. lib. 1. c. 1.

Neither doth God require our comprehension of all Christian Doctrine, but our apprehension, & not our understanding, but our beleeving it. The Articles of faith are tendred to us under the word *Credo, i. e.* to be beleeved though not understood. Christ himself calls our

our Religion *The Myſteries of the Kingdome of Heaven*, Mat. 13. 11. and S. *Paul*, *The Myſtery of godlineſs*, 1 Tim. 3. 16. The word *Myſtery* ſignifieth a thing ſecret and hidden, of Μύω to ſhut: and in another place he calls theſe Myſteries, *Riddles*, 1 Cor. 13. 12. *here we ſee darkly* (*ἐν αἰνίγματι*) i. e. *in a Riddle*. The Prophet ſaith, *Verily thou art a God that hid ſt thy ſelf*: Chriſt ſaid, That *the Father had hid theſe things from the wiſe, which yet he revealed to Babes*; So Chriſt was figured by the *Ark*, which ſtood in a ſecret place of the Temple; and there was alſo a *Veile* before it, to intimate that Chriſt was for a time ſhut up, veiled and hidden; and indeed *Moſes Veil* ſignified the ſame thing, as the Apoſtle ſaith of the careleſs Jews, 2. Cor. 3. 15. *But even unto this day, when Moſes is read the veile is upon their heart--- when it ſhall turn unto the Lord, the Veil ſhall be taken away*] i. e. When by faith their heart ſhall embrace Chriſt, this darkneſs ſhall be light. Iſa. 45. 15. Luc. 10. 21.

For the ſubmitting our carnal wiſdom, and reaſon to the word of God, will bring a greater evidence to our ſouls, then the profoundeſt diſputes can do: Upon theſe words, *My ſheep hear my voyce*.] S. *Baſil* obſerveth, *Audiunt, non diſputant*, i. e. they make no diſputes, but accept it; and the old reading of thoſe words, *Iſa.* 7. 9 as we finde generally in the Fathers, was, *Niſi crediderit is non intelliget*] i. e. except ye beleeve ye ſhall not underſtand: So S. *Peter* puts believing before knowing, *Joh.* 6. 69. *We beleeve and are ſure*]

it

it is in the Original *we believe and know*;] for in these Mysteries faith must lead us to knowledge. (b) *Noli intelligere ut credas sed credens intelligas*, i. e. say not, I will not beleeve until I understand, but first beleeve, and then understanding will follow: Christ saith, *If you beleeve not that I am he, you shall dye in your sins*] blessed be God (saith the Expositer) that he did not say *Except ye understand it.*

b Aug. in Joh. Tract. 29.

Joh. 8. 28.

Austin reporting the great faith of Christians in his time, tells us that it was a common saying among them. (c) *Accepto baptismo dicere solemus, fidelis factus sum, credo quod nescio*] i. e. When we are baptized we use to say, now I am one of the faithful, for I beleeve that which I understand not. When *Abailardus* would needs know the reason why the Son of God would redeem and save mankind by his own blood-shedding, which he might have done by his word only; S. *Bernard* returned this answer (d). *Ipsum interroga, mihi scire licet quod ita; Cur ita, non licet*: i. e. Ask Christ himself, for though I know he did so; yet why did he so? I may not presume to know: and S. *Austin* giveth this good advice concerning the Articles of our faith which may be understood, and those also which we cannot understand, (e) *Si potes Cape: Si non potes crede*: i. e. Understand what you can, and beleeve the rest, for in those great mysteries, it is safer to build our faith upon the sure word of God, then to depend on a sandy foundation of humane reason, and to be firmly assured of this, as *Epiphanius*

c Aug. de Tem. Serm. 189.

d Bern. Epist. 190.

e Aug. in Ioh. Tract. 35.

us faith. (*f*) *Quicquid Deus dixit, verum est, licet nos non intelligamus*, i. e. Whatsoever God hath said, it is certainly true, although we do not understand it; and *Blessed are they that have not seen, and yet have believed.*

(*f*) Ephiph. hær. 70.

Joh. 20. 29.

Neither should our weakness and want of knowledge in such high mysteries, either discourage us, or move us to impatience; for we may find in wiser men then our selves as great ignorance; who yet were not ashamed to acknowledge it, for even in things mundane and natural, the wisest Philosopher said, *He knew nothing at all but his own ignorance*: and another professed, That *The greatest part of his knowledg, was but the least part of his nescience*; and another saith he, *did not know so much as his own wants of knowledge*: and many others by reason of this professed ignorance, were called (*g*) *Sceptici*, *Ephetici*, *Zetetici* and *Aporetici*, i. e. Considerers, unresolved Seekers, Doubters as in a Labyrinth without any passage of Egress. Who knows the true manner of the motions of the Stars? Men now doubt whether the Sun be moved at all, or whether the Earth move or stand still; we are not satisfied in the cause of Tides, nor do we know the forms of many thousands of Creatures. A great Philosopher said, *Dic formam lapidis & Phillida solus habeto*; Our own soul knoweth not it self, nor doth it know (by it self) what is within that body which it informeth, although it is within it, and in every part of it, as *Austin* expresseth it. (*h*) *Tota in Toto, & in qualibet ejus*

Socrates.

Themistius.
Anaxarchus.

(*g*) Dion. Laert. in Pyrrhon.

(*h*) Aug. de Trin. l. 6. c. 2.

ejus parte, tota: nor doth it know the forming of the body in the womb, although it is (under God) instrumentally operative in that work.

If we patiently indure our ignorance in these things, how much rather should we, in the deepest mysteries of Religion, as *Athanasius* advised. (*i*) *Non quærendum est quomodo Deus gignat, nec modum, ineffabile est*;] and just so doth *Basil*, (*k*) *Filius est Genitus ne quæras quomodo, aut quando, est impossibilis responsio.* i. e. God hath a Son, inquire not how, or when he begot him, for it is ineffable, and an Answer is impossible; the same Father saith, that if he thought it possible to know all things, then perhaps he would be ashamed to confess his ignorance; but seeing the greatest Philosophers knew not the nature of a poor little Pismire, how shall we be able to comprehend the great Mysteries of God? Thus he.

i Atha. Cont. Arian. O. 3.

k Basil. hom. 25

Cont. Eunom. lib. 3.

Epist 162.

The most learned of the Jews did not understand the meaning of their own Religion, and Sacraments in the old Testament, although they were so conversant therein, as appeareth by *Philo* the learned Jew, who confessed that he knew not the meaning of those words, Gen. 1:26. *Let us make man*] but he thought that God had assumed some other helpers in that work, that so the miscarriages of man might be imputed to those other fellow-Creators, and not to God; Thus he *Julianeth*, not knowing, or beleeving the *Trinity*. So again, when he desired to shew, to what end and

Phil. de Mund. Opific. p. 15.

Id. Lib. de Circum. pag. 811.

and purpose God appointed the Sacrament of *Circumcision*, he doth it so poorly, that it appeareth evidently that himself knew not the meaning thereof; and verily, at this day, no Jews persisting in the Jewish Religion do understand the intent and meaning of their own Laws and Sacraments, but only the bare Letter, for if they did truly know to what purpose and signification, their Sacrafices and Paschal Lamb were ordained, they would not any longer continue in their Judaism, and therefore *Origen* truly affirmeth. (*l*) *De lege Mosis, melius quam Judæus, nos respondebimus*, i. e. A Christian can render a better reason and account of *Moses* Laws, then the *Jews* themselves. (*l*) Orig. Cont. Cels. l. 2.

Touching the Obscurity of the Scriptures the Christian Doctors, do generally acknowledg it, and set down may reasons why the Holy Spirit would haue them so difficult: For they say. 1. If *the Mysteries therein were so easily understood, Truth would not so earnestly be sought, nor be so pleasant when it is found.* 2. That these *Obscurities are profitable to incite us to a more diligent inquisition.* 3. *Because a gracious truth, which we understand not, is the more loved and admired, if it be believed.* 4 That the *Obscurity may prevent our satiety or wearines of them that they grow not tedious or despicable.* 5 To *abate the pride of the most profound wordly Scioliſts*, who may find themselves often poled in them. These and many other Reasons are alledged by Divines, of Gods ordering these obscurities,

ties, and because we do not in all places of Scripture understand the word, we should ascribe reverence to the Author, and reserve humility to our selves, and seeing there are truths manifest, and sufficient to feed us, that we should use the obscurer for our exercise and withal to know, that what we cannot understand in the undoubted word of God, we should (notwithstanding) beleeve, and then our nescience cannot hurt us. *Clemens* of *Alexandria* tells us truly. (*m*) *Difficilia non sunt necessaria, necessaria non sunt difficilia*] i.e. Those things which are too hard to be understood, are not necessarily to be understood, and those things which are necessarily to be understood, are not hard.

m Clem. Alex. Strom. l. 4.

Neither are the profoundest Doctors, and wisest men ashamed to acknowledg their ignorance in these high Mysteries: Even King *Solomon* in the Person of *Agur*, Prov. 30. 2. saith, *Surely I am more brutish then any man, and have not the understanding of a man*:] This he said in respect of his own humane and acquired knowledg; but not of that wisdom which was inspired by God. S. *Basil* was for his learning and profound knowledg in Religion, called *The Great*; yet he saith to every man (*n*) *Quæ ignoras superant cognita*] S. *Hierome* saith (*o*) *in sacris Scripturis plura nescio, quam scio*] S. *Ambrose* saith. (*p*) *libenter fateor me nescire quod nescio.*] *Austin* (the profoundest of them all) saith (*q*) *Sanctis Scripturis multa nescio plura quam scio*. and *Non me pudet ut fatear nescire quæ nescio*, i. e. Those things

Prov. 30. 2.

n Bas. hom. 27.

o Hier. n. 40.

p Amb. hexam. lib. 6.

q Aug. Epist. 119. de Animæ Orig. c. 16.

things which we underſtand not in holy Scripture, are far more then what we do underſtand--Neither are we aſhamed to acknowledg our ignorance; Neither ſhould any Chriſtian be abaſhed to acknowledg his ignorance in theſe profound Myſteries, leſt by falſly boaſting of knowledge, they may truly diſcern blindneſs, as ſome who becauſe they would not be thought to be pur-blind, pretend to ſee what they do not: S. *Paul* ſaith, 1 Cor. 14.38. *If any be ignorant let him be ignorant.*] This he ſaid, not to diſcourage ignorant people from acquiring knowledge, but to reſtrain the ignorant from boaſting of more knowledg then they have: So *Beza*, very pertinently expoundeth thoſe words. *Ignarus ſuam ignorantiam agnoſcat—nec imperiti, locum peritorum occupent,*] i. e. That ignorant and unlearned men ſhould hold, and eſteem themſelves to be ſo, and not uſurp the places and Offices of the skilful. This is good Counſel for ſome in theſe times; I wiſh our gifted-Donatiſt-Sermon-makers would conſider it. B. 22 in loc.

Now, what particular Doctrines, the Chriſtian Doctors confeſſed to be too hard for them, and incomprehenſible by their learning, is next to be ſhewed.

CHAP.

Chap. 3.

More, concerning our ignorance in Points Theological. Of Predestination, and of the Trinity. The presumption of some men in their over-much boldness in handling those Mysteries.

2 Pet. 3. 16. Rom. 11. 16.

Saint *Peter* tells us that in S. *Pauls* Epistles some things are hard to be understood; and so S. *Paul* himself acknowledged when he cryed *O the depths of the riches and wisdom of God-- that his judgments are unsearchable, and his ways past finding out*; it is evident also, that the *Apostles* themselves were both ignorant, and unbeleeving for a long time; concerning the Mystery of the Death, and of the Resurrection, and of the Kingdom of Christ, until the Holy Ghost descended on them, at the Feast of Pentecost.

No marvel then, if the greatest *Theologs* in the world are yet to seek in many matters of our Religion. Who knows in what state, place, or condition, souls departed are, although some confidently talk of *Lymbus, and Purgatory?* who can tell when Christ will return from Heaven unto earth, except our new *Millenarians* will teach us? What man living understandeth the *Apocalyps*. *Bodinus* tells that when *Calvin* was asked his opinion

nion of it, he answered that he knew not what so obscure a Writer meant; for though it be called a *Revelation*, as having been made known to the holy Writer thereof; yet by others it is accounted *Obvelatio*, a veiling of Mysteries. Some are confident that there shall be a general conversion of the *Jews*, and some indeavours are now in hand, in order to it; because the Apostle saith, *All Israel shall be saved*] yet how many Millions of *Jews* have departed this life in their infidelity, since St. *Paul* wrot? As for the meaning of those words, learned *Origen* thus writeth, (a) *Quis ille Israel sit, Deus solus novit & unigenitus ejus, & si qui amici ejus sunt ad quos dicat*, i.e. None knoweth but God, and those to whom he telleth it. Concerning the grievous passions of Martyrs, and the *Pressures* of other holy men, *Salvinus* saith, (b) *Quare Deus talia patiatur, non est humanæ imbecilitatis cognoscere*, i.e. Why God permiteth such oppression, man cannot finde out. How have those words of Christ, *Joh.* 6. and *Mat.* 26. *Except ye eat the flesh of Son of the man*, &c. And, *Take eat, this is my body*] how have they exercised and posed the Christian world, both of *reformed* and *unreformed Catholicks*, and so have even the words and form of Consecration of the Eucharistical Elements. Finally, how hath the Doctrine of the *Sabbath*, in the fourth Commandment tortur'd both our own, and other Theologues? which *Epiphanius* and *Austin* expounded so as to be understood of Christ: and verily except Christians do so apprehend

Bod. Method. c. 7.

'Ανάκυψις.

Rom. 11. 26.

a Orig. in Ro. lib. 8. cap. 11.

b Salv. de Gub. lib. 1.

it, we cannot render a sufficient reason of our rejecting the Jewish Sabbath, but if therein we understand Christ to be the Sabbath. Then we may boldly say with *Austin*, (c) *Sabbatum non est repudiatum a Christianis, sed intellectum*; i. e. That Christians do not reject the Sabbath, but do more truly understand it then the *Jews* do, or did; which I wonder that our Reforming Teachers do not hint now, especially when we are become so strict *Sabbatizers* on the *eighth day*.

c Aug. cont. Adimant. c. 3.

Touching the difficulties in the Doctrine of the holy *Trinity*, and of *Predestination*, and other Misteries. Let us see what the ancient and most learned Divines thought. *Austin* saith, (d) *Trinitatem quis non loquitur, & quis intelligit?-- Angeli in calo Trinitatem scire non possunt, ciunt, Quis est Rex gloriæ?* And *Trinitas tua tibi soli integre nota est, quis cognovit te, nisi tu te?* and so he concludeth, *Tu ratiotinare, ego mirer, tu disputa, Ego credam*, i. e. Many talk of the Trinity, but who understands it? The Angels in Heaven do not comprehend it, for they said, *Who is the King of glory?* The Trinity is known only to God, for who hath known him, but himself; therefore whilst others argue, and dispute, I will only admire and beleeve. Thus he.

d Aug. confes. l. 13. De Tem. Ser. 189. Soliloq c. 31. De verb. Apost. Ser. 29.

Psal. 24. 8.

As concerning the Mystery of Gods *Predestination*, and *Election*. *Origen* inquiring why *Jacob* was loved, and *Esau* hated, before they were born, thus answereth, (e) *Supra linguam nostram est dicere, & supra auditum vestrum.* i. e. That it was above his Eloquence to declare,

Ro. 9. 13. e Orig. in Gen. Homil. 12.

clare, and his Auditors knowledg to understand. Thus, this Learned man acknowledged his insufficiency in these high Mysteries, although at another time he tells us, *(f)* That *he had a more earnest desire to study and handle the greater difficulties in Scripture, then the easier parts.*

f Rapit nos desiderium, ad ea quæ magis obscura sunt, disserenda. Orig. in Num. ho. 13.

So we finde in *Austin* and *Prosper*, many such passages, whereby they acknowledg their nescience in such high matters. As 1. *Why an Infant at the very birth of it, was found to be possessed with a Devil?* 2. *Why one obtaineth the grace of Christianity, and Baptism, and another not?* 3. *Why God punisheth one, and forbeareth another, when both are in the same fault?* 4. *Why God granteth not the grace of Perseverance to some, unto whom he hath given the grace of Christian Charity?* 5. *Why he suffereth the children of some holy men to depart out of this life, without Baptism, or any knowledg of Christianity; and yet so disposeth, that the children of his very enemies, and of Heathen Idolaters, come into the Custody of good Christians, and so receive and embrace Christian Religion?* 6. *Why some Infants are saved, and others not, when neither of them were better qualified in order thereunto, one, then the other?* 7. *Why he withholdeth some holy Professors from falling away, and not others?*

To all these *Questions*, and many such like, the only Answers we finde are, *Inscrutabile est — scrutetur qui potest — Nemo ex me scire quærat, quod me nescire scio — Credamus Deum beneficisse, etsi nondum novimus quare fecit*

Occulta esse causa potest, injusta esse non potest, i. e. These things are inscrutable; finde them out who can: Let no man expect to learn that of me which I know my self to be ignorant in: But let us beleeve that God doth all things justly, although we know not why he doth them. The cause may be hidden from us, but it cannot be unjust in God. Thus *Austin*, and after him *Prosper*, to the same purpose, concerning the secret Counsels of God, concludeth, (*g*) *Nec necessarium est quærere, nec possibile reperire*, i. e. It is neither necessary to pry into these Mysteries, nor possible to finde them out; and further adviseth that men should not busie themselves in the Questions of Gods *Election* and *Rejection*, yeilding these reasons for his advice, in an Epistle written to St. *Austin*, (*h*) 1. *No man can resolve them.* 2. *There is no danger in omitting them.* 3. *They do not edifie the hearers.* 4. Because *under the title and pretence of Predestination, which men cannot apprehend; a kind of fatal necessity is brought in abusively.* So that many imagine that they need not take any care at all in a godly conversation, because Gods Election and Rejection must stand. This was the reason, that in the Reign of *King James* publique dispute upon those Questions were restrained; And my self heard *Bishop Montague*, our late Right Learned Diocesan of *Norwich* (of whom a late Writer saith, *That he had Learning enough for two Bishops*) openly in a Synod profess, That although he had long studied, and read, and written much in those

g Prosp. Resp. ad Genuenses 8

h Prosp. Epist. ad Aug.

Mr. Burton of Kingston.

those questions, yet he found them *unfadomable, and bottomless*; and therefore advised his Clergy to abstain from medling therein, especially in their Parecial Congregations: Surely if this Learned Father did not understand them, much less can his inferiours, as one saith, *Quid est quod Velleius intelligere possit: Colta non possit?* Cicero de Nat. Deur. l. 1.

But yet now adays we have many young *Manclerk Levites*, that take these Questions for their ordinary Theams in popular Auditories, and take upon them (as St. *Jerome* complains of such) (l) *Levita docebat quod pene non didicit*; And as another tells us of *Antonius* the Orator, who thus bespake his auditory, (m) *Docebo vos discipuli, quod ipsi non didici*, i. e. so these men will needs teach that which themselves never learned; as if they were informed by some inspiration, or newly returned out of Heaven, as one saith. *Tertius e Cœlo cecidit Cato*: or as the Proverb is in *Tertullian*, *De Cœlo statim in Synagogam*, i. e. is dropt out of Heaven into the Pulpit, or that some *Nuncius syderius*, or *Lucian's Menippus* had communicated to them the secrets of Heaven, whereas, in Doctrines of a far lower form, they are found to be unskil'd. Such as these fill the brains of people with unedifying Questions, and indeed with very dangerous presumptions, whereby many have been induced to beleeve, that their willfull sinning shall not hurt them, or prejudice their salvation, because they are *Elect*: And others have despaired, and laid violent hands on

l Hier. To. 9. n. 40.

m Cic. de Orat. lib. 2.

Juven. Sat. 2.

Tert. cont. Marc. l. 4.

themselves, as if an holy conversation were useless, and would do them no good, because they imagine that they are *not Elected*; whereas the Election of God is as well to an holy life, which is the means; as to salvation, which is the end,

But some people love to have it so, and will be taught such Doctrines as they desire to hear, though without understanding; the Preacher must open his mouth, a necessity is laid upon him. *Clodius Pontifex cogebatur docere, antequam didicisset:* No matter for any Book-notes, nor for any solid grounds of knowledg acquired, *Dabitur in illa hora*, is enough, with a confident pretence of the spirit, and contempt of other Teachers; to such we may yeild the Character of the Ancient British and Gallican Priests, called *Druidæ*, in *Lucan*,

Cic. Orat. pro domo ad Pontif.

Luc. lib. 1.

Solis nosce Deos, & Cœli numina, vobis
Aut solis nescire datum——

I do well remember, that many years ago I heard Mr. *Thomas Cicil*, of *St. Johns in Cambridg* (my Learned, and ever-Honoured Tutor) tell of a transmarine Professor of Philosophy, who in a publique Lecture, much laboured to expound *Plato's* opinion of the soul, but his auditory signified by scraping with their feet, that they did not understand him, so he went over it again and again; and then asked them *nondum intelligitis?* but they all unanimously answered, *non, non*, whereupon the Professor himself ingeniously confessed: *Profectò neque ego*, i. e. That neither his Auditors

ditors nor himself understood the Doctrine: It is well known, that some people who busied their brains only in these deep Questions, when they resorted to their Teacher to be resolved in some doubt, have by him been discovered to be utterly ignorant in the plainest Articles of Faith; as it is reported also of that Learned Spaniard, and Voluminous Writer, *Abulensis*, that when on his death bed he would have rehearsed the Articles of Faith, his head was so full of high speculations, that he could not go through with the *Creed*, but caused a stander by to repeat it, and he only signified his assent to it.

Let us therefore be content to know what is revealed, and to beleeve what the sure word of God hath laid before us, and to leave Gods secrets to himself: We are sure that God hath his Elect; but yet, That only *The Lord knoweth who are his*: Neither let us covet in vain to know all things in this life, but reserve something for our learning in the next life; being well assured that when we have used our greatest indeavours, the Apostles words will yet be verified, that *here we know but in part*. And although we cannot understand the Mysteries of the *Trinity*; yet that this must not discourage us from beleeving it, seeing the word of God saith, *There are three*.

2 Tim. 2. 19.

1 Cor. 13. 9.

I know that divers *Antitrinitarian Theologues* of *Transilvania*, and *Polonia*, have published very subtile disputes against the holy Trinity; but I purpose not to trouble the Reader with them, because their Arguments are sufficiently

ficiently anſwered, and the Anſwers publiſhed by many Learned Divines, to which the learned Readers know how to have recourſe, and the unlearned will not need them, nor indeed could underſtand them. This little Treatiſe aimeth principally at the information of the ordinary rank of Chriſtians; and ſo of the moſt, of whom *Tertullian* ſaith; *Simplices enim ſunt, ne dicam, Idiotæ major pars credentium.* That if by Gods aſſiſtance I may inſtrumentally promote their beleeving, I have my deſire; for although they cannot underſtand the ſubtile objections of the Adverſaries; yet a good conſtant Chriſtian may reſolve with that generous Faith of the forenamed Father, concerning the Myſteries of Chriſt, which Jews and Heathens eſteemed folly; and as St. *Paul* ſaith, *The foolishness, and the weakness of God.*] *(o) Natus eſt Dei filius; non pudet, quia pudendum eſt; Mortuus eſt Dei filius, prorſus credibile eſt quia ineptum, certum eſt quia impoſſibile.* The Myſteries of the Son of God, and the death of this Son of God, which others account ignominious, fooliſh, and impoſſible; the Chriſtian doth therefore account moſt honourable, credible and certain: The ſame we confidently affirm of this Myſtery of the Unity of the God-Head, and of the Trinity of Perſons therein; although to unbeleevers it ſeem ever ſo improbable. But yet God hath not left us altogether without the helps of humane reaſon, by affording us many reſemblances of this great Myſterie, both in Nature and Morality; As will be ſhewed hereafter.

Tert. cont. Prax.

1 Cor. 1. 25.

o De. Carn. Chri.

CHAP.

Chap. IIII.

The Doctrine of the Trinity is obſcurely delivered in the old Teſtament; but cleerly in the New. Why the Septuagint *Tranſlators concealed it from the Heathens. The Reſemblances of the Trinity and Unity in Nature. The three Perſons, and their ſeveral Properties, and joint Unity. Why the Fathers uſed ſome words not found in the Scriptures.*

SAint *Baſil* obſerveth upon thoſe words, *Gen.* 1. 26. *Let us make man*] that the *Jews* (denying the ſecond Perſon) ſaid, That God talked to himſelf; but, what *Carpenter*, (ſaith he) *being alone, would ſo talk, or but with his inſtruments?* for if ſo, then he muſt have ſaid *fiat homo*, i. e. Let man be made: but here is *faciamus*, i. e. Let us make, which implies another Perſon, and that, no creature, or Angel; becauſe he added, *In our Image*] *And after our likeneſs*] for man was made in the Image of God, not of Angels, or any other creature. Thus he. *Gregory Naz.* alſo obſerveth, That the *Old Teſtament ſpeaketh evidently of the Father, but obſcurely of the Son*: And that the *Evangeliſts ſpeak plainly of the Son*, Baſ. Hexam. hom. 9.

Naz. Orat. 37.

Son, but darkly of the Holy Ghost, because God would not ingage us in this part of Faith, until the God-head of the Father and the Son were more cleerly manifested; thus by degrees, like the Sun-light, illuminating man by little and little. So *Epiphanius* noteth against the *Pneumatici*, who denied the God-head of the holy Ghost, that *Moses plainly declareth one God, and the Prophets, two Persons in God, and the Apostles a Trinity of Persons*: And we are told by St. *Jerome*, (*a*) That the *Septuagint abstained from revealing the Mystery of Christ, and his coming, to King Ptolomy*, (who set them on the work of Translation) *left he (being an Heathen) should think that the Jews had two Gods*; and also because (*as Basil of Seleucia noteth*) *Gods appointed time for revealing Christ to the Gentiles, was not yet come.*

Epiph. hær. 74.

a Prozm. Quæst. in Gen.

Bas. Seleu. Orat. 9.

Indeed, we finde in after times, that both *Heathens and Hereticks* objected, that the Christians had *two, or three Gods*, upon a confession of a plurality of Persons: For *Porphyrius* called the Christians Trinity, (*b*) *Three Gods*. So the *Macedonian Hereticks* called the Catholicks, (*c*) *Tritheitas*, as if they had three Gods; but they were thus answered by *Nazianzen*; That *if the Catholicks were so because they confessed Three Persons, then must those Macedonians be called Bideita, because they acknowledged two Persons, viz.* The Father, and the Son.

b Aug. de Civ. l. 10. c. 29.

c Naz. Orat. 37.

The *Arians* confessed *Three Persons*; but they denyed the *Unity* of the God-head in them. The *Sabellians* confessed the Unity of the

the God-head; but denyed a *Plurality*, or *Duality* of Perſons therein; both theſe Hereſies are refelled by that ſpeech of Chriſt, *John* 10. 30. *I and my Father are one*] as *Proſp.* noteth, (d) *Unum*] *hoc perculit Arium. Sumus*] *hoc Sabellium ſtravit*, i. e. in that he ſaith *One*, this ſmiteth *Arius*; and in that he ſaith Plurally, *We are*, this confuteth *Sabellius*. This obſervation he learned of St. *Auſtin*, who againſt both thoſe Hereſies, thus confeſſeth the Trinity, (e) *Gratias tibi Vera, & Una Trinitas. Una & Trina Veritas, Trina, & Una Unitas*: For as the Error of Heathens was in beleeving a *Plurality* of Gods; ſo the error of *Jews* and *Hereticks*, was in denying a *Plurality of Perſons* in one God.

d Proſp. Sent. 346.

e Aug. de quæ que Hæreſ. To. 6. c. 7.

Now that it may appear, that the Myſtery of the *Trinity* is not ſo far remote from humane capacity and faith, as if to Reaſon it might ſeem altogether impoſſible: God hath given us many reſemblances thereof, which are obvious and eaſie to be diſcerned; which Similitudes muſt not be thought fully to correſpond in all particulars, to the Divine *Trinity*, as we learn in *Logick*, *Omne ſimile eſt diſſimile. Nullum ſimile eſt idem. Similitudo non Currit quatuor pedibus*, &c, *i. e.* Every like, is alſo unlike. No like is the ſame. Similitudes do always halt with one foot. But it will be enough if we can finde ſome one particular wherein they are aſſimulated. We ſee that one man may ſuſtain three ſeveral Offices, or Perſons; as One may be a *Merchant*, a *Souldier*, and a *Magiſtrate*: Theſe are different

rent Offices, yet one man is all. *Marsilius Ficinus*, in his Preface to the Book of *Mercurius Trismegistus*, tells us, that he was therefore called *Trismegistus*, i. e. Thrice Greatest, because he was the *Greatest Philosopher*, *the Greatest Priest*, and *the Greatest Prince*: So the elder *Pliny* tells us, that *Cato* the elder was the best *Orator*, the best *Commander*, and the best *Senator*; here is one man is all these, though every one of these Offices differ each from other; even as the *Father*, *Son*, *and Spirit*, are all but one God, yet are Persons distinct one from another.

Plin. Hist. l. 7. c. 27.

Dionys. de Div. Nom. c. 2.

Dionysius Areop. resembleth the Trinity to *three Lamps* in a Room, which though they be several and distinct, yet the light of all is but one light. *Nazianzen* compares it with the *Sun*, *Sun beam*, *and Light*; and to *Fire*, *Heat*, *and Light*; and to the *Spring*, *Well*, *and Stream*; and to the *Arm*, *the Hand*, *and the Finger*; and to the *Root*, *the Body*, *and the Boughs* of a Tree. St. *Ambrose*, to the three Faculties of the Soul. *Understanding*, *Will*, *and Memory*. St. *Jerome* tells us, that Christ was therefore baptized in *Jordan*, because that River represented the *Trinity*; for that it was called *Jordan*, because it issued from two Heads, the one called *Jor*, the other *Dan*: All these Threes are severally distinct, and yet unseparated in Nature. *One Sun. One Fire. One Water. One Arm. One Tree. One Soul*; *And one Jordan.*

Naz. Orat. 37.

Ambr. de Dignit. Hom. c. 2.

Hier. in Mat. c. 16.

Yet, when we say, the Three Persons are but of *one Essence*, the Reader is to be informed,

ed, that we are not so to be understood; as if we affirmed that there is no *Essential, or Quiddative difference* between these Three Persons; for the Three Divine Persons, must needs be distinct, and different in some Essential difference; otherwise, they all must be confessed to be but One Person: Therefore something there must be, whereby the *Father is Father, and not Son*; and so in the other Persons, to constitute them, Persons distinct each from other: For in *Logick* we learn, that even the very *Accidents have their respective Essence*, (such as it is) to make them what they are, & so must the several Divine Persons; have and to this our Orthodox Divines consent, for thus they write. *Persona habent unum esse absolutum, Essentiale, Naturale; Sed diversum esse Relativum, & Personale*, i. e. The Three Persons have but one Essence absolute of their own nature, but Diverse Essences Relative and Personal. So that these several Essences or Acts, and Quiddities, are not in the *absolute nature* or God-head of them, but in the *Relative Personalities*; for they are all Absolutely but One God, and yet they are distinct and several Persons; they are intirely and truly *One thing*, and as truly, Three *several things*: Which St. *Anselm*, (as it seemeth to me) doth very acutely thus determine, and expresly, (a) *Tres Res sunt, & una res*, viz. *Una res Absoluta: Tres res Relativa. In uno Communi unum sunt, &c. Dictate, In tribus Proprietatibus Diversa sunt*, i. e. The Divine Persons are Three things, and they are but

(a) Anselm. de Incarn. c. 3.

but One Thing, *viz.* They are Three things Relatively, but One thing Absolutely; for in one common thing they are but One, that is one in Essence or God-head, but Three in Persons or Proprieties. *Thus he,* and much more to this purpose.

If it be enquired what those *Properties* are, which are peculiar to each Person, and that do distinguish every Person each from other: In this we are plentifully resolved by former Writers. *Richardus de St. Victore*, thus sets down their personal Proprieties. *Pater dat solum*: *Filius accipit & dat, Spiritus accipit solum*, i. e. The Father giveth only: The Son receiveth and giveth: The Spirit receiveth only from both: There cannot be another Property, or Person, which neither giveth, nor taketh; for if so, then we should be driven to confess a *Quaternity* of Persons instead of a *Trinity*.

Rich. de St. Vict. de Trinit. c. 15. and 25.

Nazianzen sets down the Proprieties in these words: *Ingenitus*, *Genitus*, *Proceuens*, i. e. Unbegotten, Begotten, Proceeding: And St. *Basil*, thus. *Paternitas*, *Filiatio*, *Sanctificativa potestas*, i. e. Fatherhood, Sonship, Sanctificative power; for although the Father and the Son do Sanctifie, yet they do it not immediately by themselves, but mediately by the *Holy Ghost*, who is the *Spirit of Sanctification*.

Naz. Orat. 23. and Orat. 28. Basil. Epist. 349.

If therefore each Person have any one thing peculiar and proper to it self, and incommunicable to any other of the Divine Persons; this Property must needs prove it to be a several, and

and *distinct Person*. And if there be any one *Person* in the God-head, which doth neither give to the Other, nor receive from the Other; This muſt needs prove a Perſon without any communion with the other, and ſo the *Unity* would be loſt.

Now that it may by the Scriptures appear that there are ſeveral Proprieties in the ſeveral Perſons, and thoſe incommunicable to the other Perſons. We read that *The Son is the Image of the Father*] but it is never read that the Father is the Image of the Son, or Spirit; So it is ſaid, *The Word (or Son) was made fleſh*] but neither the Father, nor the Spirit, are ever ſaid to be made fleſh. So the Son is called *The only Begotten*] ſo is not the Father or the Spirit; therefore the Ancient Writers called the Father *Ingenitum, Innaſcibilem, Impaſſibilem*, i. e. Not Begotten, not Born, not Paſſible; nor can the Father be ſaid to *proceed* from the Son or Spirit: But theſe Properties cannot be affirmed of the Son, who is Begotten, born, and ſuffered; nor of the Holy Ghoſt, who proceedeth from the Father, and the Son. Beſides theſe, The Scripture doth clearly declare the ſeveral *Perſonalities* in the God-head by our Saviours words, *Joh.* 14, 15. *I will pray the Father, and he ſhall ſend another Comforter*] Here is evidently a diſtinct Trinity. *I*, and *He*, and *Another*.

As touching the *Unity* of the *Three Perſons*, the *Arians* utterly deny it; and therefore they expoſtulated with the Catholicks, becauſe in the aſſerting thereof, they uſed ſome words

which

which were not found in holy Scriptures, as οὐσία and ὁμοούσιον, i. e. *Essence and Consubstantiality*; and they nick-named the Catholicks, calling them *Homousians*, because the *Nicene Fathers* had inserted the word *Homousion* in their *Creed*. One *Pascentius* was so offended therewith, that simply mistaking it to be the name of a man, he required that the Church would *anathematize*, or excommunicate *Homousion*, as (*b*) *Austin* reports; But *Athanasius* made this answer to the *Arians* (*c*) That they themselves used many more words which were not Scriptural: As, That *the Son was not always*: That *the Father was not always a Father*: That *the Son was Factura*, i. e. a Creature, and that he was made of nothing; whereupon one Sect of the *Arians* were called (*d*) *Exoucontii*; and that those frequent *Arian* words, *Homoiousion*, and *Innascibilis*, were not found in the Scriptures, and that the *Catholicks* were forced to use *new words*, because the *Arians* raised *new Heresies*; although among the *Catholicks*, the self same Ancient Doctrine had continued immutable; for upon the like occasion, even the holy Scripture it self had assumed a new word, as we read, *Act.* 11. 26. That whereas before the Church-Members were called *Disciples and Brethren*; now they are by a new name called *Christians*. First, at *Antioch*; and this, because false Brethren, and false Teachers arose, teaching Doctrines contrary to the Apostles, and yet these Brethren were called *Disciples*, and named themselves from men, as *John Baptists* Di-

(*b*) Aug. Epist. 174.

(*c*) Athan. in Decret. Nicæn. Concil.

(*d*) Soz. lib. 4. c. 28.

Diſciples did, and as thoſe mentioned, 1 *Cor.* 1. 12. ſaid, *I am of Paul, I am of Apollo, I of Cephas*, &c. therefore the Church (*to prevent a Schiſme*) would have all that profeſſed Chriſt to be called by one new name, *Chriſtians*; which is thought to be propheſied by *Iſaiah*, when he ſaid, *Iſaiah* 62. 2. *Thou ſhalt be called by a new name.* Finally, becauſe the *Arians* uſed the word *Trioufion*, teaching thereby that the *Three Perſons*, were of three ſeveral Natures and Eſſences; therefore the *Catholicks* to aſſert the *Unity* of the God-head, in all, and every Perſon, moſt ſignificantly uſed the word *Homouſion*: Thus *Athanaſius*, (*e*)

(*e*) Atha. in Diſput. cum Ario. &c. To. 4.

Notwithſtanding this true and juſt allegation: The *Arians* perſwaded *Conſtantius* (the then *Arian* Emperor) by Edict, to forbid that any *new words* ſhould be uſed in matters of faith; and this, upon a pretence of a Scriptural inhibition, becauſe St. *Paul* thus chargeth *Timothy*: *O Timothee, depoſitum Cuſtodi, devitans profanans vocum novitates*] But St. *Hilary* addreſſed this anſwer, That St. *Paul* did indeed command *Timothy* to avoid novelties; yet they were only *profane Novelties*: Now, you command us to avoid new words, which are holy, and tending to Piety, which is all one, as if you ſhould forbid *a new Antidote*, againſt a *new poiſon*, or a *new War* againſt *new enemies*. *Thus he.*] But there are other new words of as great concernment, which ſome have found fault with, without cauſe, as is next to be ſhewed.

1 Tim. 6. 20. Hil. adverſ. Conſt. lib. 1.

Chap. V.

Of the word Trinity; Why it is used, the real Warrant for it in Scripture: Why Baptisme is administred in the name of the Trinity: And why the Trinity is called three Persons.

There are some that cavil even at the word and appellation of the *Trinity*, because they finde not this word literally in the Scriptures; who, yet cannot deny that the same thing, and Doctrine is really found there; but both Heathen, and Christian Writers, reprove such Wranglers as stand upon words, when the thing it self is evident. (*a*) *Ubi rerum testimonia adsunt quid opus est verbis?* And (*b*) *Quid est contentiosius, quam, ubi de re constat, certare de nomine?* And *Bonorum ingeniorum indoles est, in verbis, verum amare, non verba.* A good disposition, and an humble Christian will embrace an old truth, though clothed with a new word.

a Cic. cont. Sallust.

b Aug. Epist. 174. de d &. Christ. l. 4. c. 11

The Scriptural evidence for the reality and truth of the thing is cleer; For at the *Baptism* of Christ, the *Three Persons*, did distinctly, sensibly, and separatly shew, or declare their presence at one time: The *Father audibly by a voice. The Son and Spirit visibly*; and therefore (*c*) St. *Chrysostom* calls the Baptism of

c Chrys. hom. 24. Antioch. & hom. 46. 31. Idem. Serm. de Epiph. To. 6.

of Christ, τὰ Ἐπιφάνια, The *Epiphanie* or manifestation of *Messiah*; and he also calls that Apparition, *Theophania*, i. e. the appearing of God. And moreover tells us of this Festival of the *Epiphany* (which even in his days was solemnized by the Church) That is, was kept for the commemoration, not of the Nativity, but of the Baptism of Christ; and for this reason, the *Church of England* appointed, that, on the Feast of *Epiphany*, the third Chapter of St. *Luke* should be read, as a Lesson proper for that day, wherein the Baptism of Christ and this Apparition is declared: for therefore it was called *Epiphany*, because at this Baptism the Lord Jesus was by the Father, and the Holy Ghost openly proclaimed to be That Son of God, and that Messiah which had been before promised, and Propheſied, in whom only, God would be *well pleased*, and *be at peace* with man. Luk. 3. 21.

And surely, that Heavenly and Mysterious Apparition of the two other Persons, was also for a further reach and purpose; namely to declare to the world, that this *Jesus* was that man which was assumed into *Personal union* with the God-head; and that this *Emmanuel*, or God incarnate, was hereby declared to be assumed into the number of the *Trinity* at that time; Although, in respect of his pure God-head, and as he was God the Word, he was One of the Persons of the Trinity before, and also from Eternity: And although this *Emmanuel*, or God incarnate, was one of the Three Divine Persons, at the first instant and

moment of his Incarnation, yet he was not ſo declared, and manifeſted to be ſo, until this glorious Apparition.

For this very cauſe it may with great reaſon be thought, that in correſpondence to this Apparition at his own Baptiſm; when he afterwards preſcribed the form and words of Baptiſm for all Chriſtians: He ſtrictly commanded, that they ſhould be baptized *In the name of the Father, and of the Son, and of the Holy Ghoſt.* In the Original it is, εἰς τὸ ὄνομα] i. e. into the Name; which ſignifieth that they ſhould be baptized into the *Trinity.* (For name doth often ſignifie the very thing it ſelf which is named, as Divines call that word, by which a thing is call'd, *Nomen Nominans*; and they call that thing which is named *Nomen, Nominatum*) Baptiſm, is the Sacrament of our entrance, and admiſſion into the body of Chriſt, ſo by thoſe words, Chriſt ſignified that he would have Chriſtians to be by Baptiſm offered, and tendred for their admiſſion into the fellowſhip, union, communion, and ſociety, or ſpiritual corporation with the Father, Son, and Holy Ghoſt; and this himſelf had declared before, when he thus prayed to the Father, *Joh.* 17. 21. for all Beleevers, *That they all may be one, as thou, Father, art in me, and I in thee. That they alſo may be One in us.* And ſo St. *John* telleth us, 1 *Joh.* 1. 3. *Truly our fellowſhip* (κοινωνία) *is with the Father, and with his Son Jeſus Chriſt*: and becauſe this communion or fellowſhip, is wrought by the holy Spirit, being the *Cement*, or *Ligament*

Mat. 28. 19.

gament by which we are to be united, and joyned to the Trinity: therefore St. *Paul* mentioneth *the Communion of the Holy Ghoſt* with Chriſtians, 2 *Cor.* 13. 13. And *the fellowſhip of the Spirit*, Phil. 2. 1.

Another evidence real we have by the words of St. *John*, 1 Joh. 5. 7. *There are Three that bear witneſs in Heaven, the Father, the Word, and the Spirit, and theſe Three are One*] Theſe words do ſo cleerly declare both a Trinity in the God-head, and an Unity of the Three; that it is no marvel that the *Arian* Faction did raze them out of that Epiſtle, in ſo much that they were omitted in divers Copies after the days of *Arius*: But we finde them alledged before *Arius* was known, by St. *Ciprian* in his Tractate. *De ſimplicitate Prælatorum*, pag. 164. *in the Baſil Edition of Froben.* And again we finde them cited by *Athanaſius*, to *Arius* himſelf, in his diſputation held with the ſaid *Arius*, at the *Nicene Council*, as is ſet down in his Book entituled, *Diſputatio cont. Arium*: the words are found, *pag.* 717. *in the Baſil Edition*, *Ex Officina Frobeniana*, *An. Dom.* 1556. which Scripture was not then excepted againſt by *Arius* himſelf: And long after that time, we finde theſe words cited by *Fulgentius*, in his Book entituled, *Objectionum Arianarum diſcuſſio, near the end*, pag. 87. *of the Baſil Edition.* An. Dom. 1621. Yet *Fulgentius* lived about 200. years after *Arius* was dead.

The rankeſt Arians at firſt, uſed in their *Doxologies* to glorifie all the three Perſons by

name, although with some words differing from the Catholick Custome, but in their Baptisms they invoked all the Three Persons alike, so as we now do: And although *Arius* had taught his Sectaries to use other words in their Doxologies, then the Catholicks used: as *Glory be to the Father, by the Son, with the Holy Ghost*; yet as (*d*) *Theodoret* very gravely observeth, *Arius* himself durst not presume to alter the form of Invocation in *Baptisms*, but baptized as the Catholick Church did, *In the name of the Father, and of the Son, and of the Holy Ghost*: yet in after times, his Sectaries presumed to change the Baptismal form of words prescribed by Christ, as we find, in *Nicephorus*, and is by me elsewhere shewed.

d Theod. Her. Fab. lib. 4.

There were some also which said that the *God-head* was *separately*, and intirely *existent alone by it self*, and not only residing in the Three Persons, but was a *fourth thing*, (*e*) *Quasi quarta Divinitas*, i. e. as a fourth Divinity, which doth communicate and infuse it self into the Three Persons, as St. *Austin* relates in an Epistle to *Consentius*; so that these men would have the God-head to be thought to be a *fourth Person*, distinct from the other Three; so that instead of a *Trinity*, we should beleeve a *Quaternity* of Divine Persons; But this opinion cannot be approved, for the God-head (in their sence) could not so be called a *Person*, because it is (as they confess) communicable to the other Persons: But as our Divines generally agree in this definition or description of a Person. (*f*) *Persona est substantia*

e Aug. Ep. 222.

f Melancht. in loc. com.

ſtantia (vel ſubſiſtentia) individua intelligens, & incommunicabilis. If the God-head be a Perſon, then it muſt be incommunicable: And if it be communicable, then it cannot be a Perſon.

So likewiſe, the Hereſie of *Neſtorius*, who denied the *Perſonal Union* of the *God-head and Manhood* in Chriſt, and thereby divided Chriſt, making *two Perſons of One*, did thus bring in a *fourth Perſon*.

So the Hereſie of *Macedonius*, who denyed the God-head of the Holy Ghoſt, inſtead of a Trinity, allowed but a *Binity* of Perſons.

Theſe Hereſies ſo moved and diſturbed the Church Catholick, that for the aſſerting this holy, neceſſary, and ſcriptural Doctrine of Three Perſons in one God-head, they were forced to uſe this word *Trinity*.

There is yet another Quarrel about the word *Perſon*, becauſe this word is not found in Scripture, to be ſo uſed as the Church both preſent and Primitive, have applied it; for even thoſe that do confeſs that there is a *Trinity* in the God-head, yet why this Trinity, and theſe Three, ſhould be called *three Perſons*, is that that troubleth them.

Indeed the Scripture often nameth *Three*, the Father, Son, and Spirit; and it ſaith, *There are Three*, but even St. *Auſtin* himſelf, often demandeth, (a) *Tres Quid*, and *Quid Tria?* For certain then, there are *Three*, but what to call them, and how to anſwer when we are asked, *Three what?* the Scripture is

(a) Aug. de Trin. lib. 5. c. 9. lib. 8. prox.

silent, and (b) *Magna inopia laborat eloquium humanum*, i. e. our language wanteth words to express it. The same penury of words is noted in the *Greek Tongue*, by *Nazianzen*, who tells us, (c) *Romana lingua non distinguit hypostasin ab Ousia*, hinc *Personarum vocabulum introductum*, i. e. Because our Language doth not distinguish subsistence and substance, therefore instead of a more proper expression, we use the word *Person* to signifie *Subsistence*: (Observe here, that *Nazianzen* calls Greek, the Roman Tongue, because *Greece* was then under the Romans, and was therefore called *Romania*, and the Inhabitants Ῥωμαῖοι, and the grand City *Constantinople* standing in *Thracia*, was called *new Rome*, and the Inhabitants of *Greece* were all subjects, and some Citizens of *Rome*, so, conversing with the Latines; which is the reason that we find so many Latine words even in the Greek Testament, and in many other Greek Writers, both Heathen and Christian.)

b Id ibid.

c Naz. Orat. 21.

Now, because the Scripture saith *There are Three*, and that we dare not say there are *Three Gods*, therefore we call them *Three Persons*, because we find not any fitter word to express that, which without words we apprehend, and beleeve: Neither do we call them Persons, as if we would have it thought that the Scriptures did so say, but because the Scriptures do not gain-say it; but if we should call them *Three Gods*, then the Scripture will contradict us, where it saith, *Hear O Israel, the Lord our God is one Lord*: we therefore call them

Deut. 6. 4.

them *Persons*, that so we may answer in a word, when we are asked *What Three?* This is the resolution of St. *Austin*, concerning the word *Person*, used by the Latine, or Western Church.

In like manner, the Eastern, or Greek-Church called them τὰ πρόσωπα, i. e. Persons; and so our English Translation rendred those words, *Heb.* 1. 3. χαρακτὴρ ὑποστάσεως] *The Image of his Person*, and so doth the *Geneva*, both English and Latine Translation: And if we should keep the Original word, and instead of *Three Persons*, call them *Three Hypostases*, people would be little or nothing the wiser: And *Austin* tells us, that (*d*) *They that call them Three Hypostases, may as well call them Tria Prosopa*, i. e. Three Persons. The Eastern Fathers have many words by which they express the Three Persons; As (*e*) *Nazianzen* and *Basil* calls them, Ἰδιώματα, ὑποστάσεις, πρόσωπα, &c. i. e. *Proprieties*, *Subsistencies*, and *Persons*: But the *Latines* generally call them *Persons*.

d Aug. de Trin. l. 7. c. 6.

e Naz. Orat. 28. & 29. Basil. Epist. 349. and in Asset.

Indeed the Church was even necessitated, and forced to call them *Persons*, because of Heresies, which used this very word, and thereby miscalled the Divine Persons; for the *Samosatenians* said, that the Father and the Son were but one, πρόσωπον, i. e. *one Person*: and so also said the *Sabellians*, that they were, ἓν τὸ Πρόσωπον, and Μία ὑποστάσεως, i. e. *One Person, and one Subsistence*, as we find in (*f*) *Epiphanius*: And in (*g*) *Chrysostom*: And (*h*) St. *Austin* himself in one place confesseth that he

f Epiph. hær. 69.

g Chryf. hom. 32. Antioch.

h Aug. de Trin. lib. 5. cap. 9.

he did not then know the difference between those two words οὐσία and ὑπόστασις, i. e. *Substance, and Subsistence*, but because he found that the Greek Church called them, Μίαν οὐσίαν, i. e. *One Substance*; and Three, τρεῖς ὑποστάσεις, i. e. *Three Subsistencies*, therefore the Latine Church called them *Three Persons*, for they durst not say, they were *Three Substances*, lest they should be thought to acknowledge *Three Gods*.

As touching the Scriptural word *Hypostasis*, *Heb.* 1. 3. which divers of the Fathers Translated *Substances*; as namely, *Hilary, and Jerome, and Austin*, rendring those words thus: *Qui cum sit splendor gloriæ & figura Substantiæ ejus*, i. e. *Who being the brightness of his glory, and the figure of his substance*. The later writers did more *accurately*, and *critically* translate the word *Hypostasis*, by *Subsistence*, and *Person*; so that now the Reader may take notice, that when Divines would express the Trinity, they call it three *Subsistencies* or *Existencies, or Persons*; but when they would express the *God-head, Nature, or Divinity* of the Three Persons, then they call it, The *Essence and Substance of God*: But of the word *Hypostasis*, which is of very great moment, in Order to apprehend the Mystery of the Unity of Essence, and Trinity of Persons; More in the next Chapter.

CHAP.

Chap. VI.

Of the word Hypoſtaſis, *what it ſignifieth Grammatically. That the Three Perſons are called* Hypoſtaſes, *becauſe the God-Head reſideth only in the Three Divine Perſons. The Ubiquity of all theſe Perſons. The Coeternity of the Father, and the Son.*

IN the beginning of the Epiſtle to the *Hebrews*, we find three words which may afford us ſome direction in this myſterious Diſcourſe of the Divine Perſon of Jeſus Chriſt. Heb. 1. 2.

Firſt, He is called *The Son of God.* This word implies alſo a *Father-hood* in God; and, as all natural Sons are of the ſame nature and Eſſence with their natural Fathers, ſo muſt this Son of God be *Coeſſential, and Con-Subſtantial with God the Father.* Verſe 3.

Secondly, He is called, *The Brightneſs of his Glory* (ἀπαύγασμα) juſt as light is of the Sun, and this word may teach us, the *Coeternity* of the Perſon of the Son, with the Perſon of the Father, as the light of the Sun is Coetanious with the Sun it ſelf.

Thirdly, He is called the *Character, or the expreſs Image of his Fathers Perſon, or Hypoſtaſis*: This word declareth the Sons *Coequality* with

with the Father, as the Impreſſion fully anſwereth the Seal, in all Dimenſions.

The Reader may here further obſerve, that the Son is not called the *Character*, or Image of the *God-head* of the Father, (becauſe he is the ſame God with the Father) but he is called the Character of the *Perſon only*, of the Father (χαρακτὴρ ὑποστάσεως) for as the Seal and the Impreſſion are two diſtinct things, ſo are the Perſons of the Father and the Son: And as the Impreſſion, Image, or Character, repreſents fully the Sculpture of the Seal: So the Son fully repreſents the Perſon of the Father, therefore the Son ſaith, *If ye had known me, ye ſhould have known my Father alſo*; and, *He that hath ſeen me, hath ſeen the Father.* Now, although the Son be the Image of the Father, yet he is not the ſame Perſon with the Father, which Perſon is here called the *Hypoſtaſis*, or *Subſiſtence* of the Father.

Joh. 14. 7. 9.

This word *Hypoſtaſis*, which our Engliſh commonly rendreth *Perſon*, and the Latines ſometime *Subſtance*, and ſometimes *Subſiſtence*, or *Exiſtence*, is originally from ἵστημι, to place, or eſtabliſh; and it is compounded of ὑπὸ and στάσις, which literally and Grammatically to the Letter, ſignifieth a *Sub-ſtation*, i. e. that whereon, or wherein one ſtandeth, that which beareth, ſuſtaineth, or carrieth a Station, a Stand, a Manſion of abiding, a Receptacle; and the words *Subſtance*, *Subſiſtence*, and *Exiſtence*, are all from the original word *Sto*, i. e. to ſtand: And hence it is that ſome of the Fathers rendred this word *Hypoſtaſis*,

stasis, *Sub-stans*, as signifying a *Suppositum*, or *Substratum*, i. e. that which beareth another. That Souldier which forsook his Standard, or standing, was called an *Apostate*: The solemn Assemblies of Ancient Christians for Devotions, because they were appointed to be at set times, and in appointed places, were called *Stationes*, as (*a*) *Rhenanus* noteth upon *Tertullian*, *Stationes Christianorum sunt Conventus ubi Stantes precarentur*: So the imperial *Stations*, were places where the Emperour and his Army made a stand, and rested after a March; and *Stativi*, signifyed places of Lodgings, or Inns, where Travellers stayed and rested.

a In lib. de Coron. Militis.

From hence it may with great reason be collected, that when the Divine Persons are called *Hypostases*, the Scriptures do hereby intimate, that the Three *Persons* are the *Stations*, *Mansions*, *Abidings*, *Rests*, *and Receptacles of the God head*, wherein the God-head doth for ever stand, and wherein only it is sustained, and supported.

For the posture of the God-head, is in the Scripture described by the word *Stand*, as Psal. 82. 1. *God standeth in the Congregation.*] And Amos 9. 1. *I saw the Lord standing upon the Altar.*] In *Philo* the Jew, God is called for his Eternal Constancy, (*b*) *Semper Stans*, παρὰ τοῦ ἑστῶτος ἀεὶ θεοῦ, as his words are, and St. *Austin* in that pious book of his *Confessions*, calleth God, (*c*) *Semper stantem*, i.e. Standing for ever; and we are told in *Clemens Romanus* often, that when *Simon Magus* boasted

b Philo. de Confus. ling: p. 324.

c Aug. conf. l. 4. c. 11.

ed that himself was God, he would be called *Stans*, (*d*) and we are also informed by the other learned *Clemens* of *Alexandria*, that the Sectaries, or Followers of this *Simon*, worshipped him under the name *Stans*. (*e*) *Stantem Colebant.*

(*d*) Clem. Ro. Recog. l. 2. & 3.

(*e*) Clem. Alex. Strо. lib. 2.

It must be confessed that our most Holy and True God, may justly be called *Stans*, for his eternity & immutable Constancie, *which is, and which was, & which is to come*, who standeth for ever when all other false gods either are fallen already, or shall fall; and if we would know where to find this our God, and where he resideth, and where to address our selves unto him; we must consider him in these Three glorious *Persons*, as in the *Stands, Stations, or Receptacles* of the God-head, as an Heavenly *Tri-Partion*, or three Golden Lamps, wherein the One, and Onely Light of the God-head abideth, and from whence it shineth; nor can we otherwise find our God, but by the illumination which proceedeth from One, or all these Persons. The first Person is called the *Father of Lights*: And *No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him*: And both these Persons reveal unto us by the Holy Ghost. *He shall teach you all things*: And *He will guide you into all truth.*

Rev. 1. 4.

Heb. 9. 24. *The* word Προσωπον,] is rendred Presence, and *Conspectus*, and *Vultus, Dei*, by the English and Latine Transl.

Jam. 1. 17.

Mat. 11. 27.

Joh. 14. 26. and 16. 13.

These are the *Hypostases*, the Stations, or Mansions of the God-head, wherein it dwelleth, and resideth for ever; for this reason it is said, *Joh.* 10 38. *The Father is in me, and I in him*] i. e. The God-head of the Father is in

in

the Son, and the God-head of the Son is in the Father; and the God-head of the Father and the Son, is in the Holy Ghoſt; One God-head is communicated to all the Perſons. But it cannot be ſaid that the Perſon of the Father is in the Son, becauſe the Perſons are incommunicable; wherefore, as young *Logicians*, reading, or hearing of *Univerſals*, and by their ſenſes perceiving no things but Individuals, upon inquiry where to finde theſe *Genera & Species*, they are taught, that the reſidence or exiſtence of Univerſals is only in *particulars*; ſo young Chriſtians are to know, that the Abiding, Manſion, and Reſidence of the God-head is only in theſe Three Perſons, & no where elſe.

If it be ſaid that the God-head is every where, and therefore not to be limitted or confined to reſidence in the *Three Perſons*. To this we anſwer, that although it is certainly true that the God-head is every where, yet the Exiſtence or Reſidence of the God-head in the Three Perſons, doth not exclude it from any place, nor confine or limit it within any bounds, or (in the leaſt) hinder its *Ubiquity*; for albeit, the God-head is really preſent in all places, and more alſo, although all places are contained & included in the infiniteneſs of the God-head, yet this God-head is no where, but where it reſideth in the Three Perſons; for theſe Three Divine Perſons are alſo every where. The Prophet ſaith of the Father, *Do not I fill Heaven and Earth?* And the *Pſalmiſt* ſaith of the Spirit, *Whether ſhall I go from thy Spirit?* &c. And the Son of God ſaith of himſelf. *The Son of man*

Joh. 10. 38.
Jer. 23. 24.
Pſalm 139. 7.
Joh. 3. 13.

man which is in Heaven] and this he ſaid in reſpect of his Divine Perſon, when his body was not in Heaven, but upon the Earth: And when he was about to aſcend into Heaven, even then he ſaid, *Lo I am with you always, even unto the end of the world.*

Mat. 28. 20.

Neither doe thoſe other paſſages in Scripture any way contradict the Ubiquity of the Divine Perſons, as when it is ſaid, *Ex.* 19. 20. *The Lord came down upon Mount Sinai*,] and of *Sodom*, Gen. 18. 21. *I will go down now and ſee*, &c. And in the Goſpel, where it is ſaid of the Father, and the Son, *Joh.* 14. 23. *We will come unto him, and make our abode with him*] As if the God-head, or Divine Perſons were not there before; But theſe Speeches are to be underſtood of Gods *appearing*, or *manifeſting* himſelf in ſuch places, or to ſuch perſons, where he is always really preſent, but doth not alwayes ſhew, or manifeſt his preſence: And in this the Ancient Expoſitors agree. *Chryſoſtom* ſaith, (*a*) *Divinitas non migrat a loco in locum, ſed eſt de apparentia corporea*] i. e. God doth not go from place to place, but thoſe ſayings ſignifie his *viſible appearance* in ſome aſſumed body. So St. *Ambroſe* upon thoſe words, Gen. 3. 8. *God walked in the Garden*,] (*b*) *Ambulatio Dei, eſt præſentia apparens*, i. e. The walking of God ſignifieth only the appearing of his preſence, where he was truly preſent before: and after them *Fulgentius* more home and cleerly ſaith, (*c*) *Subſtantialiter ubique eſt Trinitas ſed adventus, & Deſcenſus ſonificant manifeſtationem ejus*, i. e.

a Chryſ. Serm. de Spirit. To. 6:

b Ambr. de Paradiſo. c. 14.

c Fulg. ad Thraſim. l. 2:

The

The Trinity is really, or substantially, every where, but when it is said, they came, or descended, these words signifie that God manifested his presence there: This is the reason of that Scripture-phrase so often used of the Lords *appearing*, as *Gen.* 17. 1. *The Lord appeared to Abram*] to signifie, that God then manifested his presence there where he was before, although he did not there appear before to *Abraham*. This I trust is enough to shew the meaning and full importance of this considerable and weighty word, *Hypostasis*.

Now touching the *Coeternity* of the Three Persons, both the old and new Hereticks deny it; for the *Arians* said, (*d*) *Pater non semper Pater, nec filius semper filius*] i. e. That God the Father, was not always a Father, and that the Son was not always a Son: But St. *Austin* often opposed this Error, and thus expressed his determination. (*e*) *Deus, non antea Deus caperit esse, & postea pater, sed sine initio, & Deus semper, & pater, semper fuit pater, semper habuit filium.* i. e. God was not first God, and afterwards Father; but ever God, and ever Father, he was always a Father, and had always a Son.

d Athan in Decret. Nicæn. Concil.

e Aug. de Temp. Serm. 131. & 181.

Indeed *Tertullian* noteth, that God was not always to be stiled * *Dominus*, i. e. Lord, though always *God*, and *Father*; and he observeth, that in Scripture *God is not called Lord until man was made*: And true it is, that although the Father be from Eternity, the Father of the Son, or Word, yet he could not be called either the God, or the Lord of the

* Tert. cont. Herm.

Son, but upon supposition of the Sons *Incarnation*; and therefore not until man was created; for as soon as man was made, the Son of man was in the *Loins of Adam*.

John Crellius, thus intituled his Book which he wrot against the Trinity. *De uno Deo Patre*, i. e. Of One God the Father] If his meaning were hereby to acknowledg *God-head*, and *Paternity* to be Coeternal; then it must needs follow, that God must have an *Eternal Son*, otherwise he cannot be an *Eternal Father*; for so St. *Basil* noteth. (*g*) *Si pater ante filium erat, cujus pater erat, si non filii?* i. e. If the Father were before he had a Son, whose Father was he, if not the Sons? And although he be an Eternal Father of his Eternal Son; yet he cannot be called the Eternal God or Lord of the Son, as *Epiphanius* hath evidently shewed, by distinguishing these two Appellations of *Father* and *God*, thus, (*h*) *Deus, vocatur Pater Filii, propter aeternam generationem*: and *Deus, propter incarnationem*, i. e. God is truly called the Eternal Father, of the Son, because the Son was begotten from Eternity; but he is called the God, or Lord of the Son, in respect only of the Incarnation of the Son: just so the holy *Psalmist* speaketh cautelously, in shewing that the Father cannot be called either the God, or the Lord of the Son, but only with respect had to the humane generation of the Son, *Psal.* 22. 10. *Thou art my God from my Mothers belly*, as I have formerly shewed elsewhere.

g Bas. cont. Eunom. l. 4.

h Epiph. in Ancor.

King *Solomon* delivereth the very same Doctrine

drine of the Coeternity of the Father, and the Son, under the name of *Wiſdom*, *Prov.* 8. 22. *The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting. I was brought forth*] juſt ſo doth the *Pſalmiſt* expreſs the Eternal generation of the Son, *Pſalm* 110 3. *Ex utero ante Luciferum genui te*] (ſo was the old reading of thoſe words in *Jerome*, and *Auſtin*) *Brought forth*] *and from the womb*] theſe words ſignifie that by *Wiſdom*, the Son is meant, and the mention of the *Womb* of the Father doth ſignifie that this Son is of the ſame ſubſtance with the Father, as children of the womb are of the ſame ſubſtance with their Parents: and *Before the morning Star*] ſignifieth that the Son was before time, or any other Creature.

And that it may appear, that by Wiſdom, the Son of God is meant, the words of the Apoſtle will declare, 1 *Cor.* 1. 24. where he calleth Chriſt, *The wiſdom of God*: And as the *Pſalmiſt* tells us, that *God made all things in wiſdom*: So the Goſpel tells us, who this wiſdome is, *viz.* The Son, The Word: The Father created all things. but he created them by the Son, which St. *John* expreſſeth in theſe words, *Joh.* 1. 3. *All things were made by him.*] that is, by the Son, or Word: and this St. *Paul* doth clearly apply to Chriſt, *Col.* 1. 16. *For by him were all things created that are in Heaven, and that are in Earth, viſible, and inviſible, whether they be Thrones or Dominions, or Principalities, or Powers*] ſo, that even the moſt glorious *Arch-Angels*, and *An-*

gels are but the Creatures of this Son of God, and this *Wiſdom* of God.

Finally, Theſe men that tell us, *That God hath not always a Son*, may as well tell us, that God had not always *Wiſdom*: But as they dare not deny the Wiſdom of God to have been from Eternity, ſo neither can they without very great impudence, deny the *Word, or Son* of the Father to have been from everlaſting. I will conclude this Chapter with the words of St. *Baſil*, who thus argued againſt the *Anti-Trinitarians*, out of the words of St. *John*. (*k*) To him that ſhall ſay. There was a time when the Son, or Word was not, you may anſwer; If this ſpeech be true which the Goſpel delivereth. *In the beginning was the Word*] I pray when was that time when he was not?

k Baſil. Hom. 16.

CHAP

Chap. IIII.

Of the Holy Ghoſt. That he is one of the Three Divine Perſons; and that he is to be prayed unto, which is ſhewed both both by Warrant of Scripture, and by the practice of the Primitive Chriſtians, and of the Church of England; *wherein, he is confeſſed in Creeds, and invoked in Baptiſms and Doxologies.*

THe *Macedonian* Heteticks confeſſed the Divine Perſonality of the Father and the Son, but they denied the Perſon of the Holy Ghoſt; and there are ſome among us, who, although they will not openly deny the Divinity and Perſon of the Holy Ghoſt, yet they are doubtful and ſuſpenſive therein. And this, becauſe they cannot, or will not finde, that any *Prayers* in Scripture, are uſed, or directed to the Holy Spirit, as they are both to the Father and the Son. They finde the Son of God praying to the Father: *Father, into thy hands I commend my Spirit:* And, *Forgive them Father, they know not what they do.* They find alſo St. *Stephen* praying to the Son; *Lord Jeſus receive my Spirit.* Luk. 23. 46. 34. Act. 7. 59.

For the ſatisfaction of ſuch as theſe, who are neither maliciouſly, nor obſtinately wedded to this error: I will endeavour to ſhew,

both the Personality of the most Holy Spirit, and also that he is to be prayed unto; and both these, by the evidences, and precedents of holy writ, and by the practice of our of our owne Church, and also of the Primitive Christians.

First, That the Holy Ghost is a Divine, and distinct Person in the Trinity, as well, and as truly as either the Father, or the Son: We find that the Scriptures record, and report many, diverse actions, and operations of the Holy Ghost, which must needs be the performances of a Person; for *He appeared as a Dove:* And as *fiery Tongues. He teacheth. He leadeth into all truth. He brought into the Apostles memories whatsoever Christ had said. He decreed in a Council*, Acts 15. *He forgiveth sins* by the Apostles, by whom he was received, and entertained for that purpose, *Joh.* 20. 22. He is an *Advocate or Comforter. He distributeth gifts. He spake by the Prophets, and in the Apostles.* He calleth, and *maketh Ministers*, Act. 13. 2. And *Bishops*, Act. 20. 28.) where the very Original word is Ἐπισκόπους. which I know not why our Translators rendred *Overseers*, when in other places they Translated the very same word, *Bishops*, which is the very Text word, without any alteration, but only as it is formed to our English *Idiom.*) In a word, this Holy Spirit is produced by St. *John* as a witness that *Jesus is the Christ*, 1 *John* 5. 6.

Secondly, for Prayer: We say that the Scripture doth evidently set down a Warrant, and a Pre-

Precedent of Prayer to the Holy Ghoſt,' which you will finde if you obſerve the words of St. *Paul*, 2 Cor. 13. 13. *The Grace of our Lord Jeſus Chriſt*, and *the love of God, and the communion of the Holy Ghoſt be with you.*] This is a Prayer; and here is not only a mention of the Holy Ghoſt but indeed, all theſe words, Grace, Love, and Communion, do relate principally (if not only) to the Holy Ghoſt, for the Spirit is the *Grace*, and the *Love* of the Father, and the Son; and the grace of Jeſus, and the Love of the Father, are conveyed unto us, only by the Communion and Inſpiration of the Holy Spirit: The Spirit is the Conduit of them, and the Cement, or Ligament by which our conjunction, fellowſhip, Union, or Communion is wrought, and by which we are joyned, and united in one Myſtical body or corporation with the whole Trinity; and this is the meaning of that ſaying of St. *John* Baptiſt, concerning the Baptiſm of Chriſt. *He ſhall baptize you with the Holy Ghoſt*] for thoſe that are baptized into Chriſt are by this Spirit united to him in one myſtical body, and ſo become One with him; and by this Union with Chriſt, they are united with the whole Trinity; and therefore there is mention of the Holy Ghoſt, in the formal words of Baptiſm, becauſe our Union is wrought only by this holy Cement of the Spirit; for this reaſon it is that the Apoſtle praveth for the *Communion of the Holy Ghoſt*. Communion ſignifieth a mutual union of the Spirit with us, and of us with the Spirit; *Communio* is as much as *Comunio*, or *unio cum*. Mat. 3. 11.

The Scriptures are so plentiful in precedents of Prayers to the Holy Ghost, that you may find them at least in thirteen of St. *Pauls* Epistles, and at the beginning of every one of them; for thus we read, Rom 1. 7. *Grace be with you, and peace from God our Father, and from our Lord Jesus Christ*] This is a Salutatory Prayer, as Expositors new and old generally agree; and herein the Holy Ghost is in the first place, and chiefly intended; for he is that *Grace and Peace*, which proceedeth from the Father and the Son: The Holy Ghost is the very goodnesse and sweetnesse of the God-head, as we are taught by St. *Austin.* (a) *Spiritus est genitoris Genitiq; suavitas*: For without this Grace and Peace by the Communion of the Holy Ghost, the Almighty God-head wou'd be uncomfortable, yea, and terrible unto us.

a Aug. de Trin. lib. 6. cap. 10.

If it be demanded why the Holy Ghost is not so particularly and openly mentioned in that Prayer, as the other persons are, by the words, God the Father, and the Lord Jesus: In this we are resolved by the same Father, writing upon these words. (b) *Non adjungit spiritum, quia spiritus est donum dei & Gratia, & Pax sunt donum Dei*, i. e. He doth not expressly mention the Spirit, because it is implied, for the Spirit is the gift of God, and so are Grace, and Peace: The Spirit and his Graces are not separated, but they go together; so that by mentioning Grace and Peace from God, he must mean the Spirit of Grace and Peace, for the Spirit is expressly called *The Peace of God*:]

b Aug. Exposit. in Rom.

Phil.

Phil. 4. 7. becauſe it is alſo there ſaid, *To paſs, or excell all underſtanding*] therefore it muſt be a Peace infinite, and ſo muſt be God, who excelleth all humane comprehenſion; and that the graces of the Spirit are called the Spirit it ſelf, is evident by the words of St. *John*, *Rev.* 1. 4. who there calleth *ſeven Graces* of the ſame One, and Only Spirit; (becauſe every one may be called Spirit) *Seven Spirits*] In a word, The Invocation, and Prayer to the Holy Ghoſt, is meant, in St. *Pauls* other Epiſtles, where the very ſame form of words is uſed, viz. *Grace be unto you, and Peace from God our Father*, &c. which the Reader may at his leiſure obſerve in peruſal of all theſe places, beſides the formerly alledged, viz. 1 *Cor.* 1. 3. And 2 *Cor.* 1. 2. *Gal.* 1. 3. *Eph.* 1. 2. *Phil.* 1. 2. *Col.* 1. 2. And 1 *Theſ.* 1. 1. And 2 *Theſ.* 1. 2. And 1 *Tim* 1. 2. And 2 *Tim.* 1. 2. *Tit.* 1. 4. *Philem.* 3.

To all theſe p ecedents, we may farther add the Baptiſmal form of words, to which we are ſtrictly obliged; which are thus ſet down. *In the name of the Father, and of the Son, and of the Holy Ghoſt*] which words many Divines doubt not to call a Prayer, and Invocation of the Three Perſons (although it is more alſo) as Ph. *Melanchon*, and *Beza* upon thoſe words *In the name*] tells us it is, *Invocato patre, filio, Spiritu*] i. e. That it ſignifies the Invocation of the Father, Son, and Spirit; and ſo ſaith the Interlineal *Gloſs* in *Lyranus*, and many others.

To theſe we ſubjoin the Practice of the Church

Church in glorifying all the Three Divine Persons; in her *Doxologies*, which I truſt, none will deny to be Prayers, when we ſay, *Glory be to the Father*, &c.] which certainly, is a Prayer as much, and as full, as *Hallowed be thy name.* Of theſe *Doxologies*, St. *Baſil* ſaith in the behalf of the Church Catholick, and againſt *Anti-Tri itarians.* (c) *Nos glorificamus, ſicut Baptizamur, In Nomine Patris Filii & Spiritus*]i. e. We glorifie God in the ſame form of words that we are baptized withal, that is, we glorifie all the Three Perſons equally and alike: And that the ſame Father eſteemeth the Doxology to be a Prayer, is clearly declared by him in another place, where he thus adviſeth. (d) *In precibus, incipe a glorificatione* i. e. he would have us always to begin our Prayers with a glorifying of God.

c Baſil. Epiſt. 387.

d Conſtitut. Apoſt.

Another practice, and uſance of the Church preſent, was grounded upon that place in the Scripture, *Act.* 15. 28. for, becauſe at the very firſt Chriſtian Council, the ſtile of their Decree is thus ſet down. *It ſeemed good to the Holy Ghoſt and to us*] therefore in After-Counſels, they began with a Prayer and Invocation, of the Holy Ghoſt particularly; ſaying, *Veni Creator Spiritus*; which was alſo ſo uſed with us; and at the laying on of hands in conferring Eccleſiaſtical orders, and in many parts of our Engliſh Liturgy, and particularly in the *Letany*, a Prayer is ſpecially, and ſingly addreſſed to the Perſon of the Holy Ghoſt, thus, *O God, the Holy Ghoſt proceeding*, &c. which Letany I think, all ſober, well adviſed Chriſtians, and un-

Vninterested in *Schism*, will acknowledg to be an holy, charitable, Pathetical and Heavenly Prayer; and besides our praying to the Holy Ghost: the Church confesseth her faith, and beleeving in the Holy Ghost, as well as in the Father and the Son: in the *Symbole, Apostolical, Nicene, and Athanasian*, which Creeds are acknowledged also by other reformed Churches.

Moreover, although we should pass by, and lay aside all that is before alledged, and that no more could be said for Prayer to the Holy Ghost, but only this, that the Apostle tells us of a *Temple of the Holy Ghost*] This may be enough to satisfie the humble Christian; for doubtless, that Person to whom a Temple is lawfully piously and Christianly erected, the same Person may with the same Piety and Christianity; yea and must, be prayed unto, and worshipped in that Temple; and therefore the Holy Ghost certainly should be worshipped, and prayed unto, whose Temple all holy people are, as we read, 1 *Cor.* 6. 19. *Know ye not that your body is the Temple of the Holy Ghost*] which Temple far excelleth all other worldly Temples, it being a Temple made by God himself, and made of the members of God. And if we should build a Temple to any Creature though the most excellent Angel, or Arch-Angel, it must be confessed to be Idolatry, and a sacrilegious robbing God of that glory and honour which is his peculiar, and of which he saith, *Isa* 42. 8. *My glory, will I not give to another*; In a word, The bodies,

1 Cor. 6. 19.

Ipse Deus Templum alificavit Spiritui sancto; nam Deus corpora nostra alificavit. Aug. de Symb. To. 9. lib. 1. c. 4.

Sacrilegi esse-mus, Templum faciendo creatura. Etiam Angelo excellentissimo. Aug. Cont. Serm. Arianor. To. 6. n 18.

dies, and ſouls of true Saints are not that Temple of the Holy Ghoſt, which will continue and ſtand ever, when all other mundane Temples, although called by the names of *Saints*, will be utterly demoliſhed.

When King *Henry the Eighth* had un-Sainted the ſtubborn Saint, *Thomas Becket*, and had demoliſhed his Shrine and Altar, and ſecured all the rich Furniture, Jewels, Gold, and Silver thereunto belonging: Some Iriſh Romaniſts, inquired to what Saints Patronage they might now, for ſecurity, dedicate their Churhces; Anſwer was made, that they ſhould chuſe *St. Peter and S. Paul*: but ſaid they, What if St. *Peter*. and St. *Paul* be alſo *un-ſainted*, what muſt we then do? They were told, that then they ſhould dedicate their Churches to the *Trinity*; which they did, and ſo they ſtood at that time quietly. *(e)* This Story is reported by *Nich. Sanders*, in his Book *De Schiſmate Anglorum*. I do therefore here exhort both my ſelf, and others alſo, that ſeeing the old Saints, and even the Apoſtles themſelves are not now adays vouchſafed the title of *Saints*, (although they cannot be unſainted, becauſe that is not in mans power) and that the Churches named by their names, and alſo by the Appellation of *Eccleſia ſanctæ & individuæ Trinitatis*, do for all this ſuffer wrack, and are bereaved of their rights and riches, and left deſolate, as if the *Abomination or Deſolation* were come upon us; and for as much as we ſee that none of our outward ſtony Temples, are either *Perſecution-proof*, or *Reformation-proof*:

(e) De Schiſm. Angl. p. 92.

Mat. 24. 15.

Let

Let us in the name of God, consecrate and dedicate our own little Chapels, our private Tabernacles and Temples of our Bodies and Souls to the everlasting, Blessed, and glorious Trinity, that so they may abide firme for ever; for then their riches will continue un-sequestrable there, where *Theeves cannot break through and steal.* Mat. 6. 19.

By what hath been said, I trust it appears, That in the God-head there are Three Persons, all Coequal, Coessential, and Coeternal; and all to be invoked, worshipped, and glorifyed; for see how the Apostle evidently expresseth this truth, 1 *Cor.* 12. where speaking of the diversities of gifts of the Holy Ghost, yet calleth the Author of those graces, *The same Spirit. The same Lord. The same God:* which St. *Ambrose* also accordingly, Elegantly expresseth thus. (f) *Ipse Deus Tria est; & unumquodq́, horum Trium, Deus est; & omnia Tria, non Dii, sed Deus est*, i. e. God is Three, and every one of these Three is God; and all these Three, are not (to be called) Gods, but God. 1 Cor. 12. f Ambr. de Dignit. hom. c. 2.

To this I must add one consideration more, That the constant faith and confession of this Mysterious Doctrine of the Trinity, is of such near concernment; that without it, all our endeavours will be but fruitless: Now, since God hath so plentifully revealed it under the Gospel, as we also read in *Origen* upon *Job*, (if that Book be his) (g) *Quicquid fecerint homines, si non in fide Trinitatis fecerint, sine Causa agunt, a quo enim recipient mercedem?* i. e. Whatsoever any man shall perform, except he do g Orig. in Job. lib. 1. p. 420.

do hold the faith of the Trinity, his labour is loſt, for who elſe will give him any reward? Moſt doleful therefore muſt be the condition of unbeleevers, whoſe labours, though ever ſo morally ſpecious; yet they are but like one that *runs ſwiftly in a wrong way*; as (*h*) St. *Auſtin* thinketh; but yet more deplorable is the ſtate of thoſe, who do not only not beleeve, or diſ-beleeve, but moreover ſlight, and alſo blaſpheme the holy Trinity, with ſuch foul language, that I think unfit to publiſh; and which cauſed *Gregory Naz.* to break forth into admiration of the patience of God. (*k*) *O Trinitas Longanimis quæ eos a quibus proſcinderis tam diu toleras*, i. e. That it was admirable Longanimity in the Holy Trinity to endure ſuch blaſphemers ſo long, And this impiety is yet more hainous, when it is found to be among thoſe that profeſs Chriſtianity, whereas indeed the denial of the Trinity is moſt truly by St. *Auſtin* accounted *Judaiſm*: Into which dangerous infidelity, it is to be feared, that more Chriſtians will fall, then the great endeavours of theſe times will convert *Jews* from it: And this becauſe ſo many *Scandals*, or ſtumbling-blocks are laid in their way, of which, I take my ſelf to be obliged, to give ſome intimation to the Reader, before I conclude this Treatiſe.

h Aug. in Pſal. 31.

k Naz. Orat. 13.

l Aug. de Temp. Serm. 194.

CHAP.

Chap. VIII.

Scandalous practices against the faith of the Trinity, by forbidding the worship of the Lord Jesus. By disuse of the Doxologies, and of the Creeds, in Baptism; And by dissolving Episcopacy, which is a disparagement of the Holy Ghost, by whom Bishops were ordained. Of Presbytery, That is no sacerdotal Order, but only an Office.

KIng *Solomon* adviseth, *Prov.* 22. 28. *Not to remove the Land-marks which our Fathers have set*; yet commonly in all prevailing Schisms, or prosperous heresies; the first act of *Reformation*, is in removing all or very many of the former usances, although they be ever so good, useful, and laudable. St. *Basil* saith, that in the *Arian* Heretical Schism, (*a*) *Omnes patrum termini loco moti sunt, magna est inclinatio temporum ad Ecclesiæ everſionem. caligo ecclesias occupat, unicus amicitiæ finis est, ad gratiam loqui. Erroris similitudo est res firma ad Seditionis societatem. Quilibet est Theologus. Episcopatus, ad homines vernas devenit. Patrum dogmata, & Apostolorum traditiones contemnuntur. Recentiorum hominum inventa dominantur. Pastores abiguntur, Lupi introducuntur. Domus Orationis deseruntur. Qui*

(*a*) Basil. de Spir. Sanc. ad Amphil. c. 30. Id. Epist. 1. & 61. & 64.

mœ-

maxime blasphemant in populi Episcopatum eliguntur. Gravitas sacerdotum periit. Christianorum nomine tecti sunt persecutores. Nulla est apud judices iniquos cani capitis reverentia. Thus he, and much more also to the same purpose; Concerning the abuses of those Hereticks, in abolshing the good old Doctrines and Disciplines of the Church, the abusing of the most Reverend Ministers; and in bringing into that holy Office, unlearned men, and any *Quicunq; vult*, *of the lowest of the people.*

Now although the dangerous hereſies of *Arians* and *Socinians* have been discountenanced, both by the late Parliaments, and also by the present Government, and some of their writings condemned to the fire, (which acts are by godly men esteemed very commendable, and are very comfortable unto them) yet many *Land-marks*, and excellent parcels of our Christian Religion; and those things wherein the Church of *England* did correspond with the *Primitive Church*, are of late, in many places, removed, and disused, as if they were, either impious, or Superstitious, or of very little, or no concernment, although some of them are of very great use and necessary. This is that which occasioneth many weak Christians to be scandalized so far, as to be suspicious of the truth of the most high and necessary Doctrine of the most holy Trinity: as namely.

First, Concerning the God-head of Christ, it might stagger the faith of many weaker Christians, when they find it was commanded by

by order of a great and wise Council, that *No man should bow his knee when the Name of Jesus was named*; although the Apostle had said, that *In the name of Jesus every knee shall bow*] for who could imagine that Christians should be forbidden by Christians to worship their God? Or what plain man would beleeve the Incarnation of Christ, were the Incarnation of the most high God; or that the Incarnation were of such great concernment and joy, when great men in Authority, and prudent, and professing godliness and zeal, shall forbid the solemn memorial and celebration thereof; as if it were in opposition to the Apostles, and to the practise of our own, and of the primitive Church: and moreover to force it to be a day of fasting, and so of sorrow? We read, that our *Father Abraham rejoiced to see that day*] i. e. his Incarnation, and Birth; although it was not revealed to him, what day of the moneth it should be, nor what year, nor indeed in what century of years. The holy Priest *Zachary* at the news of it, and the blessed Virgin-Mother also, expressed their joyfulness, saying, *Blessed be the Lord God of Israel.* And *My soul doth magnifie the Lord, and my spirit hath rejoiced in God my Saviour.* The blessed *Angels sing* for joy, although the benefit thereof belonged principally to men; but their charity was like themselves, heavenly; rejoycing at *peace on earth, and good will towards men*: even those men who are fallen on the day of the memorial thereof, even to working and falling: as if Christs coming in the flesh did no more con-

Declarat. of the Commons in Parl. *Sept.* 9. 1641. Phil. 2. 10.

Joh. 8. 56.

cern them, then it did him who ſaid, *What have*
Luk. 4. 34. *we to do with thee thou Jeſus of Nazareth, art thou come to deſtroy us?* The primitive Church ordained by Eccleſiaſtical Canon, that if the Feſtival of Chriſts Nativity ſhould fall on the *Quarta*, or *Pro-ſabbatum*, i. e. on Wedneſday or Friday (which were kept as faſting-days, through the whole year, except only the *fifty days of Penticoſt*) yet that on this Feſtival, the
a Epiph. cont. Hær. lib. 3. To. 2. Faſt ſhould not be kept, as we read in (*a*) *Epiphanius* The other Eaſtern Fathers called that
b Baſil. n. 16. day. (*b*) *The univerſal Feaſt of all Creatures.*
c Athan. n. 25. (*c*) *The principal of all the Lords Feſtivals.* (*d*)
d Chryſ. n. 11. and the *Metropolis of all holy-days.*

Secondly, Another ſhrewd *Scandal* is given by the late omiſſion, and diſuſe of the *Doxologie*, or glorification of the Trinity, which now a days is by moſt incumbents quite left, as if the Doctrine of the Trinity were not true; although the ancient Chriſtians, and this Church of *England* ſo often uſed it as a confeſſion of the true Catholick faith, and in deteſtation of the infidelity of *Jews*, *Samoſatenians*, *Arians*, *and Macedonians*; for although ſome of them did uſe a form of glorification of the Three Perſons, both privately and publickly, even almoſt
a Baſil. de Spirit. c. 25. as often as they fetcht their breath: as (*a*) St. *Baſil* ſaith; yet it was with a diſparagement both of the Second and Third Perſons, ſo as is ſhewed before; therefore the Church Catholick was neceſſarily moved to glorifie all the Three Perſons equally, according to that form of words which Chriſt appointed in Baptiſme.

But

But now we seldom hear the Ancient *Doxologie* at all rehersed in most Congregations, and which is worse, the rehersing of it is accounted to be prejudicial, and dangerous to the rehersers; and it hath been confessed by one in mine own knowledge, who is learned and Orthodox, that although he approved of the Doxologie, yet he abstained from rehersing it, or from appointing it to be sung when others desired it, so as it is set down in many places of those *Hymns* which are joined with the singing Psalmes, which are yet in use amongst us (more then the Liturgical reading Psalmes are) although those singing Psalmes and Hymns were never authorized by any Legislative power; and this he did, not for any dislike thereof, but for fear of offending some Reformers, and thereby indangering his livelyhood.

Thirdly, Another block of obstructions is: That the *Symbols* of faith, the Creeds, are in most Congregations quite disused: wherein the confession of our faith in the Trinity, and our assent to all the necessary Doctrines of Christianity is expressed; yet this is now omitted, and even in Baptism also, where it is most needful: for although we finde not that the Creed was used in the primitive Church in their *general Liturgies*, yet it was never with them omitted in the administration of Baptism. *G. Cassander* observeth, (*b*) That the *Nicene* Creed in the days of *Basil* and *Chrysostom*, was rehearsed at the time of the *Eucharist* only, where none were present, but only the *Fideles*, i. e. Communicants. So, that Creed which

b Cassand in Liturgicis.

we call Apostolical, was always used at Baptism. St. *Ambrose* tells us, that at the three dippings in Baptism, which was the custome in his time at *Millan*, the person to be baptized was thrice asked. (c) *Credis in Deum Patrem?* Then, *Credis in Dominum Jesum?* And again, *Credis in Spiritum Sanctum?* To these three questions he answered to each, severally, *Credo*, and so was at every several answer dipped; thereby Confessing his Faith in the Trinity, and wee are informed by Saint *Austin* that the general custome of the Latine Church in his time was, (d) That the Party to be baptized, did himself openly in the Church (if he were at age) rehearse the Creed, and declare his assent to the Articles of faith therein; so that it was esteemed a sign of insolency and pride, if a man would have another to rehearse it, that so he might only signifie his assent, and not rehearse it by himself personally. And to this purpose he tells a story of one (e) *Gabinianus*, who had a long time deferred to be baptized; this man had one only Daughter, and she fell sick, her father then bound himself by vow, to be baptized, if his child recovered: she did recover, yet he performed not his vow; then himself was struck blind, and thereupon vowed again, and received his sight, and was baptized, But would not then at Baptism rehearse the Creed by himself: then he fell into a grievous Palsie, which hindred his speech; and was in a Dream admonished, that this calamity fell upon him, because he omitted the rehearsal of the Creed in his Baptism. Then (because he could not

c Ambr. de Sac. l. 2. c. 7. r.

d Aug. Confs. lib. 8. c. 2.

e Aug. Epist. 67

not ſpeak) he gave up the Creed under his hand writing, and was reſtored to the uſe of his Limbs, but not of ſpeech. *Thus he.*

Surely, the confeſſion of faith ought not to be omitted at Baptiſm, becauſe Baptiſm is our ſubmitting and reſtipulating to the Covenant of Grace, which Covenant cannot by us poſſibly be performed, but only through faith in Chriſt, by which faith inſtrumentally, we are united to Chriſt, and in him to the whole Trinity: So that the principal branch of this Baptiſmal Covenant, is to be a *faithful beleever*: I marvel therefore how it can ſeem reaſonable to any man that underſtandeth Baptiſm, and eſpecially to our learned Teachers; that one ſhould enter a Covenant in Baptiſm, of beleeving, when the things to be confeſſed, and beleeved are not at all rehearſed, or mentioned. And yet more ſtrange it is, that although they have changed the old form of ſinging with the *ſigne of the Croſs*, into ſinging with the *ſigne of the Covenant*; yet the words of the Covenant are not at all by them rehearſed: Whereas it is evident in Scripture, that a confeſſion of faith, and ſo a Covenant of beleeving is required in Baptiſm; for when the Noble *Eunuch* deſired Baptiſm, he was firſt required to beleeve, and thereupon made a confeſſion of his faith, thus, *I beleeve that Jeſus Chriſt is the Son of God*: and ſo he was baptized. As for the reforming of great *Fonts* into little *Baſons*, and the like leſſer matters, wherein, how much the amendment is better then the ſuppoſed fault or defect, we diſpute not; but we are heartily ſorry, that Act. 8. 37.

in many Congregations, the Incumbents do often refuse to baptize at all, except it be the children of the Rich, of their own fraternity.

Fourthly, We have also lost the grave and venerable *Order Episcopal*, which may justly seem to argue a dis-belief, or a disparagement of the Holy-Ghost, of whom it is said, *Acts* 20. 28. *Spiritus sanctus posuit Episcopos*] for if it be indeed beleeved, that the holy spirit did plant, or place them; it must also be believed that some contrary *Ghost*, or *Anti-spirit* it is that supplanteth them. Our Lord Jesus himself; now, since he sate at the right hand of God, in Heaven, yet there sitting, is called a Bishop, 1 *Pet.* 2.25. *The Shepherd and Bishop of our souls*; and the chief Shepherd, 1 *Pet.* 5.4. (Ἀρχιπόιμενος) and the great Shepherd of the sheep, *Heb.* 13. 20. The Appellation of *Pastor* belonged only to Bishops in the Primitive Church, but but now every young Curat, though but an intruder, will write himself *Pastor*, too arrogantly: St. *John*, in his Revelation, saw four and twenty *Presbiters* (so is the original) fall down before this great Bishop; but our new Revelations have shewen us twenty four Bishops falling before Presbyters.

Rev. 4. 10.

I suppose that the greatest adversaries of Episcopacy, will not deny the Title of Bishop to be a scriptural word, as it is, and not an extraordinary or temporary word, or appellation, as some others are, but a positive and fixed name, and office: and if it be indeed so planted by the Holy Ghost in the holy Scriptures;

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men ſhould be afraid to raze it out, if they conſider that *Moſes* charged his Iſraelites, *neither to add nor diminiſh ought from the word that he had taught them*: and ſo St. *John* at the very cloſe of the Goſpel, hath left a terrible threatning, which ſurely extendeth to all holy writ. *If any man ſhall add to it, God ſhall add plagues to him; And if any ſhall take away from it, God ſhall take away his part out of the book of life.* Deut. 4. 2. Rev. 22. 18.

The greateſt Sticklers, and Dogmatical oppoſers, and enemies to Epiſcopacy (for I meddle not with Authoritative power) are thoſe men who would have *Presbyters* to be the Supream Sacerdotal order; but I firmly beleeve that in the Scripture, the word *Presbyter* was not intended to ſignifie any order at all of *Sacerdocy*, but only to ſignifie a juriſdictive Authority annexed to the two only Orders of *Biſhop and Miniſter*; for Biſhops are therefore called Presbyters in the Scripture, becauſe of their juriſdiction only. Presbyter is an appellation of the Office, or work of a Biſhop, but not of his Order, as St. *Paul* doth evidently diſtinguiſh them, 1 Tim. 3. 1. *If a man deſire the Office of a Biſhop, he deſireth a good Work.*] Here is, 1. The Office, or Work. 2. The Order, Ἐπισκοπὴ. Afterwards, inferior Miniſters were called Presbyters; and that very early in the Primitive Church: And now all Miniſters are generally called Presbyters, which is improper and abuſive, except there be firſt a faculty of ſome part of the Eccleſiaſtical juriſdiction annexed to the Miniſter, which juriſdiction, in due form, ſhould be derived on

them, by grant of the Superiour Order of the Bishop: for although it is very true, that in the Primitive Church a new Order was set up, and called Presbyters, and placed between Bishops and Ministers (Διάκονοι) yet this Order was onely *Ecclesiastical*; but *not Scriptural*. For the word Πρεσβύτερος, or Presbyter, in Scripture, is promiscuously used to signifie both *Ecclesiastical, and civil Governours*, because it signifieth only a jurisdictive Authority, and not a sacerdotal Order: In the new Testament, *Presbyters of the people*, (*Mat.* 21. 23. and 26. 47. and 27. 1.) are mentioned. And *Presbyters of the Church*, *Act.* 15. 4. 6. and 1 Tim. 5. 17. And *Tit.* 1. 5.) in all which places, our English renders the word *Elder*. But *Beza* varies in the Translation of it: for when it is said of the Laity, he renders it *Seniores*, i. e. Elders. But when it is said of *Ecclesiastical persons*; there he renders it *Presbyteri*, i. e. Presbyters.

In the old Testament we find but *two Sacerdotal Orders*, viz. 1. The High-Priest, *Aaron and his Successors*. 2. Inferior Priests, called the *Sons of Aaron*. So, in the new-Testament we finde but two Orders of Sacerdocy, *viz.* 1. *Bishops*. 2. *Ministers*, who are called Διάκονοι: So St. *Paul* reckons them more then once, as *Phil.* 1. 1. The Bishops and Deacons, and so 1 *Tim.* 3. 2. 8. So St. *Jerome* in that Epistle to *Evagrius* (which hath been so tugged and stretched to make it speak for the Presbyterian design) doth propound this sure rule, concerning Ecclesiastical Orders, (*a*) *Sciamus traditiones*

*Bishops, & the inferiour Ministers, or Presbyters are both called *Sacerdotes*. by St. *Augustin* de civ. Dei. c. 10.

traditiones Apostolicas sumptas de veteri Testamento, i. e. *What the Apostles have delivered or written concerning Ecclesiastical Orders, was by them taken from the patterns of Sacerdotal Orders, in the old Testament*, which certainly is true, because the same Immutable God is the Authour of Orders, both in the old and new Testament: St. *Jerome* goes on thus. (*b*) *Quod Aaron, & filii ejus, atq; Levitæ in Templo fuerunt; hoc sibi Episcopi, & Presbyteri, & Diaconi vindicent in Ecclesia*, i. e. That which *Aaron* and his Sons, and the Levites were, during the Temple; The same may Bishops, Presbyters and Deacons claim in the Church: But every learned man knoweth, that the *Levites* were not Priests; therefore those that St. *Jerome* calls *Presbyters*, must needs be the same that St. *Paul* calls *Deacons*, or *Ministers*. Now if Presbyters must be the highest Order in the Church, by the same proportion; *Aarons* Sons sholud have been the High-Priests in the Temple; but then, what must *Aaron* himself be? a Cipher, a nothing? The truth is, that neither in the time of the Synagogue before, nor since, in the time of the Church; Presbyter, or Elder, were to be accounted the Appellations of Orders, but only of an Office: and now to call Presbyters a distinct Order of Sacerdocy is as if we should call *Apostles, Prophets, Doctors, Evangelists, and Pastors*, so many several Orders, which are but only Offices: for the *Apostleship* it self is but an *Office*, but the *Order* of the Apostles is called ἐπισκωπὴ *Act.* 1. 20. i. e. Bishoprick.

a Hier. Epist. 8 ff. To. 2.

b Id. ibid.

1 Cor. 12. 28. Ephes. 4. 11.

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It may therefore ſeem very uncomely that the Presbytery, which of it ſelf is no Order, ſhould be advanced over the undoubted Scriptural order of Biſhops, as is in the Parable: *The Bramble is not a tree, but was made the King of Trees* as *Pliny* alſo tells of a Shrub, which he calls *Viſcum*: we call it *Miſſleto*, (c) *Cum ſedem ſuam non habeat, in aliena vivit*, i. e. becauſe it hath no land of its own, upon which it can grow, therefore it grows upon another Tree, but this is not all, for ſome of that rank have proceeded too far, even to bitterneſs, and open Pulpit-rayling againſt that high Order, wherein they have been called *Tyrants*, and the diſſolving of them, ſaid to be a greater deliverance then that of *Eighty eight, or the powder Treaſon.* This was ſaid, when neither any intelligent Auditor beleeved it, and it may charitably be thought, that the Preacher did not himſelf believe it. A Jeſuit he was, who once ſaid, *A lye in a Sermon is no Mortal ſin*, but friend, without repentance, it will prove an immortal ſin.

Judg. 9. 15.

c Plin. hiſt. l. 16. c. 44.

Emman. Sa.

I crave leave of thy patience, Good Reader, to tell thee another piece of great partiality (that I ſay no worſe) againſt that high Order, which I have heard often related by perſons Religious, of great quality, and of eminent prudence and ſobriety, and alſo by a Perſon of Honour, who were preſent Auditors, when a grave Miniſter of the Presbyterian perſwaſion, reading in the Church, the ſecond Chapter of St. *Peters* firſt Epiſtle; when he came to thoſe words in the laſt verſe, *For ye were as ſheep going*

going aſtray, but are now returned to the Shepherd, and Biſhop of your ſouls] this Miniſter read it thus. *But are now returned to the Shepherd, and Presbyter of your ſouls*] whereas not only our Engliſh Tranſlation, but the Original Greek hath the word *Biſhop*. But ſuch men may ſay any thing *impune*, ſo it be to the *nulling Biſhops*, becauſe it hath pleaſed ſome wiſer-heads, to make uſe of *Malevolent hearts*, and *Venal tongues*, to prepare the game for a more politick, and profitable reaſon of ſtate; for I cannot imagine that the diſſolving of Epiſcopacy was noted, only for their ill management of the Juriſdiction, but alſo for the good uſe which others might make of their Temporalties, and if all the exceſſes of them, in their juriſdictions, were now collected ſince *primo Elizabethæ*, until *Mar.* 25. 1654. The moderate adminiſtration thereof by ſome Presbyters ſince that time, will not riſe up in judgment againſt the Biſhops.

'Επισκοπον. 1 Pet. 2. 25.

CHAP.

Chap. IX.

Of Scandalous Miniſters. Scandals by diſ-uſe of the Lords Prayer. Chriſts Kingdom on earth, and of his comming before the laſt judgement. Succeſſes in unjuſt cauſes are no ſigns of Gods approbation. The Regal ſtile, Gratia Dei. *Of Thanks-givings.*

THere hath been much adoe with us about *ſcandalous Miniſters*: and the right Character of them that are ſo indeed, is, that they are the men, which lay ſtumbling-blocks in our way, to retard us from going toward Heaven and to make us fall into Hell But thoſe godly thoſe godly, ſtudious, and laborious Miniſters, who endeavour both day and night to direct our ſouls in the right way, toward Heaven, and to ſufflaminate them which are too ſwiftly running towards Hell, are quite contrary to ſcandalous Miniſters; except this word *ſcandalous* be underſtood in that ſence as it is uſed, *Rom.* 9. 33. and 1 *Cor.* 1. 23. *where Chriſt himſelf was called* Σκάνδαλον. *Jezabels* Prieſts were indeed *ſcandalous Miniſters*, for they ſeduced the people, by magnifying *Baal*; but, was *Elias* a ſcandalous Prophet, for ſhewing the true God to that people. Verily, many Reverend & Religious perſons ſuch as *Elias* was, are now, by the *Canting Language* of theſe days nick-named *Scandalous*, *Malignant*, *and ill-affected*, by thoſe that call other men

men by names proper to themſelves; but I wiſh that they would conſider, that as there is a woe to that man, by whom the *ſcandal, or offence cometh*: So there is the like, *Wo unto them that call evil good, and good evil.* Matt. 18. 7. Iſa. 5. 29.

(a) *Diodorus Siculus* tells us of an *Ægyptian Queen (Iſis)* that gave the third part of her Land to Prieſts, to hire them to cry up her deceaſed Husband for a God: And we are told by (b) *Euſebius* of an *Ægyptian King*, that ſet up ſeveral Religions in the ſeveral Provinces of that Country, that thereby the people might be divided, and ſo deſpiſe and hate one another for Religion, leaſt they ſhould agree in ope, and ſo conſpire againſt their King; whereby it ſeems that *Divide, & Impera*, was an old Egyptian-Heatheniſh policy; but ſurely *Dilige & Impera*, is the better, and more Chriſtian. a Diod. lib. 1. b Euſ. de Præp. lib. 1. c. 1.

There are alſo many Religions among us (I cannot ſay for what policy) and many old revived Hereſies brought in, as *Arianiſm by Socinians*: *Donatiſm by Anabaptiſts*: *Aeriani'm, by the Anti-prelaticals*: And *Judaiſm by ſome Sabbatarians*: And *Millinariſm by our new Chiliaſts, (or Millers*, as our Country people call them) whilſt the true Chriſtian, and *Engliſh-Catholick* Religion is by all thoſe parties contemned, and depraved, as is ſhewed before in divers particulars, to which I muſt add one more, which is a great *ſcandal* alſo againſt the Perſon of Chriſt.

Fifth, *The Lords Prayer* is now in many places omitted, and quite diſuſed; whereby ſome people have taken occaſion, moſt impiouſly,

ously and curſedly to blaſpheme both it, and alſo the Author of it; they call it the *Devils Faggot-bond*; and they ſay that *Chriſt* (if he were now on earth) *would be aſhamed of it*, &c. ſurely thoſe *Demagogues* that do thus principle their Diſciples, are the right ſcandalous Miniſters, and no good teachers, as one ſaith, (c) *Pejor Magiſter te iſta docuit*, it muſt be ſuch a Preacher as *Irenæus* ſpeaks of. (d) *Serpens præconiavit in Marcion*, i. e. either *Marcions* Chaplain, or he that in the Serpent Preached to *Eve*: For this Prayer was taught us by that God to whom we are to pray, as if the Prince himſelf ſhould pen our Petition, wherewith he would be petitioned, that ſo he might the more cheerfully, and unſcrupulouſly grant it: Wherein we are minded firſt of our Adoption by the Son of God, and whereby we ſay, *Our Father*: and it was by the beſt Primitive Chriſtians, dayly uſed; and of ſuch reverend eſteem by the faithful, that none might preſume to uſe it, until they were Chriſtened (that is) until in Baptiſm they had received the Sacrament of Adoption, as we are informed by (e) *Chryſoſtom, Auſtin, and Theodoret.*

c Plaut. in Bach.

d Iren. lib. 1. c. 9

e Chryſ. Hom. Antioch. 58. Aug. de Temp. Serm. 126. Theod. Hæret. Fab. lib. 5.

It may go for a *Riddle*, that this Prayer is not only omitted, but Preached and declaimed againſt, by thoſe men that would have us beleeve that Chriſt will come down from Heaven corporally, and raign here upon earth with his Saints, that is, with themſelves, a thouſand years before the laſt judgment; which Doctrine, if theſe men do beleeve, and deſire his ſo coming, it may be wondred why they refuſe to pray, *Thy Kingdom come.* In

In this they ſeem, not to be their Crafts-maſters, becauſe this omiſſion giveth occaſion to the other party to ſuſpect, that theſe Saints do not themſelves believe this *Millinarian fancie*, which they pretend; and alſo that they do really fear leſt Chriſts Kingdom ſhould indeed come: Becauſe; if *his Kingdom come*, then *his Will muſt be done, On earth, as it is in Heaven*; that is, Cheerfully, willingly, and charitably; according to his own Evangelical precepts, without Blood-ſhedding, or Rapine: then no covetouſneſs, no hypocriſie, no ſlandering, or malicious lying, and envying wil take place; and then there wil be a reſtitution of all things, *Acts* 4. 21. Ἀποκατάστασις, i. e. a re-eſtabliſhment, or reſtoring: ſo that all ill gotten poſſeſſions, muſt be parted withall, and the wrong-ſufferer, and wrong-doer, ſhall have their rights: This is the grand *Jubile*.

Chriſts coming hath in Scripture a double ſignification.

1. By his Spirit, ruling in our hearts; this is his Kingdom of grace, and the Kingdom of God, which is within us.

2. It ſignifyeth his coming in particular judgment, in wrath and vengeance upon a ſinful, and rebellious people, neither of theſe do neceſſarily imply his corporal coming.

Verily, it is not unprobable, that Chriſts Kingdom may come upon us in this Land; and that ſpeedily, and before his final judgment, by reaſon of our grand impieties: I mean, his coming in wrath, and vengeance, to bruiſe us with his *Rod of iron*, mentioned, *Pſ.* 2. 9. for

ſo

so he came to the *Jews* at their last and terrible destruction, of which Kingdom, *John* Baptist spake, *Mat.* 3. 2. *Repent for the Kingdom of God is at hand: The Ax is layd unto the root of the Trees:* as if he had pointed to the *Roman* destroyers, whose Ensign of Magistracy was *an Ax*; and some after our Savior tels them of their *hewing down*, Mat. 7. 10. & Mat. 42. 34. *This generation shall not pass till all these things be fulfilled.*] i. e. that some, then alive, should live till the destruction of *Jernsalem* should be finished. And when he foretold, that *Peter* should be crucified; even then he said of St. *John*, *If I will that he tarry till I come, what is that to thee?* the meaning was, that Christs coming in vengeance upon that City and Nation, should be before the death of St *John*, as indeed it was, for he lived many years after the destruction of *Jerusalem*. In this sence Christs Kingdom may come, and his Reigning; as a King, justly taking revenge, and punishing his rebellious people: and we may justly fear that this Kingdom is already begun among us for our *crying sins*, even the sins of the Afflicting, as well as the afflicted party. I do well remember that at the beginning of our late wars, an order from the Parliament, commanded the *London* Preachers to declare in their Pulpits, that these troubles came upon this Land, for the sins thereof.

Joh. 21. 22.

Neither should those men, who are imployed in executing the wrath of God upon others, think, that themselves are Gods favorites, or *Saints* any thing more for this; because they may

may find, that, moſt wicked men have been ſo ordained by God, and by him acknowledged to be his inſtruments of vengeance: for of the idolatrous King of Aſſyria, God ſaith, Iſa. 10. 5. *O Aſſyrian, the rod of my anger.* the Pſalmiſt alſo obſerveth Pſal. 17. 13. *The ungodly is Gods Sword.* and Auſtin tells us more alſo- (*a*) *De peccatore fecit Deus flagellum, ei dedit honorem, & Poteſtatem,* i. e God uſeth the ſinner as a ſcourg, and moreover he giveth him both honour and power; even *Attila*, the cruel Scythian Tyrant, called himſelf *Flagellum Dei*, i.e. the rod of God. And no marvel; for Beares, Lyons, Fiery Serpents, Winds and Storms, Frogs, Flies Caterpillers, Thunder and Lightnings, Famines, Peſtilences, and evil Angels are uſed by God, to execute his wrath, yet theſe are not Saints; indeed, as *Origen* ſaith, (*b*) *Peccatori omnis creatura hoſtis eſt*, i.e. every creature may be an enemy and ſcourg to a ſinfull people, and to put it out of doubt, the Prophet *Ieremie* tells us of *The Hammer of the whole earth*] Ier. 50. 23. which both (*c*) *Auſtin* and the *Gloſs* affirm, to be meant of the Devil; Neither will any man ſay that the Roman Idolaters were Saints, although God permitteth, and proſpered them with victorious ſucceſs in ſubduing the Iews; becauſe they did not attempt that war, with any intent of ſerving God, but to ſerve their own luſts, and coveteouſneſs; and ſurely, ſucceſsfulneſs, in cauſes unwarrantable, and ungodly, which an heathen man did call (*d*) *Proſperum Scelus*, is ſo far from excuſing, or ingratiating us with God, that it argueth a

a *Aug. in Pſ.* 36. *Serm.* 1.

b. *Orig. in Ioſh. Hom.* 4.

c. *Aug. in Pſ.* 97 *gloſ. ord. in loc.*

d. *Sen. in Herc. Fur.*

greater wrath, and curse of God upon us as *Prosper* noteth. (c) *Nihil est infelicius, felicitate peccantium, qua mala voluntas nutritur*, i.e. Nothing is more unhappy, then the happiness, and success of a sinner, because thereby he is hardned in wickedness. I confess something may be said for the Saint-ships of such instruments of wrath even from the mouth of God, reported. *Jerem.* 22. 7. where, in *St. Ieroms translation*, it is thus read of Nebuchadnezzar. *Sanctificabo Super te interficientem virum*] i.e. That God would Saintifie, (or prepare) a slaughter-man against the King of *Iuda*, so in this sence *Nebuchadnezzar* was a Saint, or a Set-apart.

(c) Prosp. Sent. 42. *Quando malè vivis si parcit Deus, magis irascitur in Psal. 65. Aug.*

Hier. in Jeremiam c. 22. Sanctus vocatur Nabuchodonosor, & omnis ejus exercitus. Sanctus Numa] Mart. lib. 11. Epig. 16. Sanctissima Sibylla.] virg. in. lib. 6.

Neither can Tyrant-Persecutors, or usurpers, in their dominions, unrighteously acquired, justly use the Ancient stile of lawfull Christian Princes, *viz. Gratia Dei.* But yet they may truly write *Permissione Divina*, because God doth permit the worst of men to usurp, yet without any allowance, or gracious acceptance of his; And surely, it is a great hypocrisie, and mocking of God to ascribe successes in wicked courses as to be demonstrations of his approbation thereof; for to set up solemn *Thanksgivings* for unwarrantable atchievements, is as if we should give thanks to God for our *Prosperous wickedness*, and power of oppressing others. The heathen *Alexander*, a great and *prosperous robber*, when he had taken the City *Tyrus*, commanded that the Tyrians God, should be called (a) *Philalexandros*, i.e. The friend of Alexander. The *Anabaptists* at *Munster*, made a solemn thanksgiving, for the beheading of one of

Felix prædo. Lucan. lib. 10. a Diod. Sic. lib. 17.

of the Queens, or Queans of (b) *John a Leyden*; so was there at *Rome* an Oration congratulatory made by *Sixtus Quintus* himself *An. Dom.* 1589 for the barbarous murther of King *Henry the third of France*, by a *Dominican*, or rather as one saith, a *Demoniacan Frier*; as if God had been the author, and favourer thereof. But he had a Roman precedent for it, for when the noble Empress *Octavia*, was by *Nero's* command beheaded, a solemn thanksgiving was appointed for it, and this, as (c) *Tacitus* saith, by a decree of the then flattering, and wicked Senate. Our learned (d) *Camden* tells us that the Irish robbers, before they went out to rob, used to fall to prayer, that God would send them a prey, and after a robbery, they called that prey, *the gift of God*. This kind of profane impiety, was taken notice of, and reproved by the Fathers. One saith, (e) *Quidam cum furtum fecerint, gratias deo agunt; putant Deum sceleris participem.* and another saith, (f) *Milites, viduas, orphanos, & indefensos prosequuntur, & cum sacculos frandibus impleverint, lœti ad Ecclesiam currunt, & gratias agunt Deo, quasi ab eo, hæc pecunia conferatur*, i. e. Some give thanks to God for their thefts, as some Souldiers plunder Widows, orphans and unarmed people, and when they have filled their Knapsacks, they run to Church joyfully, and give thanks to God as if he had bestowed that mony on them.

b Surius Comment. ad An. 1534.

c: Tacitus. Annal. lib. 14.

d Camd. in Hibern.

e Aug de vita Christiana c. 11. To. 9.

f. Ambr. Serm: 66. To. 5.

There hath been another witty practise among such *Cacocharistical* thanksgivers, to manage their affairs so as, that the injured and afflict ed

fli&ted parties ſhall give thanks for their own ſufferings: as ſome mothers make the child to kiſſe the rod wherewith he hath been whipped) to prevent a further danger; as an old courtier once ſaid (*a*) *Senectutem in aula conſecutus ſum, injurias accipiendo, & gratias agendo*, i. e. That he continued ſo long in Court, by receiving injuries, and giving thanks; The hope of eſcaping future miſchiefs hath induced many to joyn in the jolly feſtivals of thankſgiving, with thoſe that have ſpoiled their country, ruined their eſtates, ſlain their parents, children, or friends, and deſtroyed their Lawes, Liberties, and Religion, and this, leaſt ſome *Fimbria* ſhould accuſe them as ill affected. (*b*) *Quod non totum telum corpore recepiſſent.*] The *Troian Horſe* was brought into that City, by the Citizens themſelves as (*c*) one obſerveth with great jollity, yet to the utter ruine of *Old Troy*. So when the Kingdom of *Hungarie* was taken by the *Turks*, a certain Courtier ſaid, (*d*) *Nunquam vidi Regnum, quod majori gaudio, & tripudio perierit.* i. e. He never ſaw any Kingdom ſo joyfull at its own ruin; although I beleeve many innocent, but ignorant people in ſuch caſes, do, as one in (*e*) *Plautus* ſaith, *Gaudeo etſi nihil ſcio quod gaudeam*, i. e. they rejoyce with others, though they know no cauſe of joy; Such joy is but *Riſus Sardonius*, which alwayes endeth in ſorrow. When *Burrhus* a noble and valiant Gentleman, and a faithfull Counſeller and lover of his Prince, ſaw the great Emperor *Nero* ſinging and fidling in the Theater like a common player, he beheld him

a Sen. de Ira. l. 2. c. 35.

b Cic. Orat. pro Roſcio Amerin.

c Dictys Cret. de Bello Troi. lib. 5.

d Surius Comment. ad An. 1539.

e Plaut. in Capt. Act. 4. Sc. 2. Nulla verior miſeria, quam falſa lætitia. Bern. & Aug. in Pſ. 85.

as

as *Tacitus* saith (*f*) *Marcus & laudans*. i. e. though with others he must applaud; yet, it was with pitty, and tears in his eyes.

f Tac. Annal. l. 14.

It falleth out many times, that the Thanksgivings, Bell-ringings, and Bonefires, which to some are signes of joy; to others, are a certain argument of some publick mischief, as St. *Austin* observed of the Schismatick Donatists. (*a*) *Vos Donatistæ, nostrum Deo Gratias ridetis, Plorant homines, vestrum Deo Laudes.* and again, (*b*) *Vester risus fletum commovet intelligentibus, ut risus, phreneticorum, Sanis.* i. e. When the Church solemnizeth a thanksgiving (though for a publick benefit) the Donatists deride them, but when the Donatists celebrate their thanksgiving, it makes understanding men mourn, as when mad men laugh, their wiser friends are sorry for them.

a Aug. in Ps. 132.

b Aug. cont. Iulian. Pelag. l. 4. c. 3.

Finaly, those that do really rejoyce at the evils, and afflictions of their quiet and innocent brethren, and at the ruine of Religion, and desolations of their own Country, their joy is that passion which by Philosophers is called ἐπιχαιρεκακία, i. e. a rejoycing in evil, which is quite contrary to Christian charity: The Apostle saith, 1 Cor. 13. 6. *It rejoyceth not in iniquity*; And that himself rejoyced not *that his Corinthians were made sorry*, 2 Cor. 7. 9. As many now a dayes do. Heavenly Angelical joy is at the conversion, not at the ruine, though of a sinner; (*c*) *Qui exultant cum male fecerint, gaudium suum in malignitate constituunt, non in Deo.* See how the man of God weepeth, when he, only foresaw the cruelties of the Tyrant

c Aug. in Magnificat.

Hazael 2 Reg. 8. 11. and see, even an heathen King, fasting, praying, and watching, for good *Daniel*, while he was in the *Lions den*, Dan. 6. 16. but for professors to triumph and insult at the ruine of religious men is hellish, as *Prosper* saith, (d) *Diaboli gaudium, est ruina Sanctorum.*] i. e. If there be any joy in Hell, it is for the ruine of godly men.

d Prosper Resp. ad Gall. c. 11.

CHAP.

Chap. X.

That the Millinarian hereſie is ſcandalous againſt the Trinity, becauſe it is a diſparagement of the Son of God. Mr. Mede's argument for Millinariſme is anſwered.

THere is yet another *Scandal*, or ſtumbling block againſt the Divinity of the ſecond Perſon, lately laid again, by a new revival of an old hereſie of the Chiliaſts, or Millinarians; who taught that Chriſt ſhall return to earth corporally a thouſand years before his coming to the final and univerſal judgment, and then his Saints which ſhall riſe from death, and thoſe Saints which he ſhall find living, ſhall begin their reign in this world as in a new earthly Paradiſe, in all plentie of meats, and other worldly and carnal pleaſures and delights, juſt as *Turks do now believe*, and that all earthly poſſeſſions ſhall be theirs, that other men which are not Saints, ſhall either be ſlain, or at the beſt, ſo many of them ſhall be reſerved as may ſerve for vaſſalage to be triumphed over, and to do all kinds of drudgery works for the Saints. Thus (a) *Auſtin* and *Lactantius* ſtate this fabulous and hereticall phanſie of *Cerinthus*, *Papias*, *Nepos*, *and Apollinarius*; which was ſo plauſibly propounded, that ſome of

(a) Aug. de Civ. lib. 20. c. 7. & de Hæreſ. hær. 8. Lact. de Div. præ. lib. 7. c. 24.

the Fathers were much taken therewith, as *Irenæus*, *Tertullian*, *Lactantius*, and *Austin* himself for a time, while he was also a *Manichean*; their reasons were grounded upon some dark passages in the Prophets, and upon the 20. *Chap. of the Apocalips*, which I think was never understood by man, since the death of the writer thereof, but that which most concerns the business now in hand, against the Son of God, is that argument which *Mr. Jos. Mede* late of *Cambridg*, hath used in his Commentary upon the *Revelation* cap. 20. which is both in his own Latine edition, and also in the English Translation thereof; which I am necessitated to take notice of in this place, because I do not find that this argument hath yet been answered, which is the strongest and most dangerous that ever any *Millinarian* used, and for ought I know yet, this argument was never used by any, but only *Mr. Mede*, who was a man of most profound learning, and of a gracious, religious and sober life, who, although he published this doctrine, yet he did it with great modesty, and humility, and also with submission to the judgment of the Church; But it was printed in a *troublesome time*, *viz.* 1642. when the learned Church-men had hardly leisure to examine it, or not power to correct it; and surely, little did this worthy man think, what evil use some men would make of it. The argument is this, in *Mr. Mede's* own words,

Mede. in Apocal. c.20. p.277. „ *Regnum quod neque ante Domini nostri*
„ *incarnationem nec post ultimam resurrectio-*
nem

„ *nem eſt futurum, id neceſſario inter u-*
„ *trumque eſt concludendum; nam poſt*
„ *ultimam reſurrectionem, Chriſtus Reg-*
„ *num tradet patri*, 1 Cor. 15. 24. *Ergo*
„ *novum non inibit. Which is thus En-*
„ *gliſhed by* Mr. Rich: More, *the learned*
„ *tranſlator of that Book, pag.* 122.

„ That Kingdom, which neither ſhall be be-
„ fore the appearance of our Lord, nor
„ after the laſt Reſurrection; is neceſſa-
„ rily to be concluded between them
„ both. For after the laſt Reſurrection
„ univerſal, Chriſt ſhall deliver up the
„ Kingdom to the Father, that he may
„ be ſubject to him who ſubdueth all
„ things to himſelf, as is ſaid, 1 *Cor.* 15.
„ 24 25.26.27.28. So far is he from be-
„ ing ſaid then to enter upon any new
„ Kingdom, that he is to lay it down
„ and deliver it up to his Father.

This argument is grounded upon one certain truth, viz. That *Chriſt muſt have a Kingdom*, which can not be denied. But it is alſo grounded upon two untruths, i. e. That *Chriſt ſhall corporally return to this earth „ before his coming to the univerſal judgment.* 2. *That Chriſt ſhall have no Kingdom after the laſt judgment.* Theſe two are falſe grounds, or at leaſt are reducible to that fallacy which by Logicians is called *Petitio Principii*, i. e. when that is preſumed to be granted which is the main queſtion, and in no wiſe to be granted. Now if it may appear, that Chriſt

Christ must have a Kingdom after the final judgment, and that eternally in Heaven; then there wil be no need of his corporal descending, and appearing on this earth, before the last judgment for any establishment, or management, or, for proving of his Kingdom; because he shall have a Kingdom, though not on earth, or although he do not corporally so come as the Milliniarians expect.

What the meaning of those words of the Apostle is, which mention Christs *delivering up the Kingdom*, and *the subjection of the Son*, we shall examine anon, but certainly they do not in the least, signifie the ending, or aboliſhing of Christs Kingdom, or any abasing, or subjecting of his Divine Person; for to affirm that Christ shall cease to be a King, and that he shall turn subject, must be confessed by all learned and true Christians, to be not only heretical, but also blasphemous against the Eternal God-head of the Son of God, and it is utterly against the Scripture and sure word of God; for this very word, *Subject*, was the argument of *Arius* and his Sect against the God-head of Christ, which is here used against the Eternal Kingdom of Christ as we read in (a) *Epiphanius*.

a Epiph. hær. 69.

Certainly, he that is the Eternal God, must also reigne Eternally, and if he must cease to reigne, he must also cease to be God. The Psalmist often tels us *The Lord reigneth* or *the Lord is King*; And that the Kingdom of God the Son is eternal, without any resignation thereof, or any subjection of his Divine Per-

Pſ. 93. 97. 99.

son,

ſon, both in this world, and the next, is plentifully declared both in the old and new Teſtament, as firſt in that ſaying of *Daniel*, which *Mr. Mede* alledged againſt this truth, *Dan.* 7. 14. *There was given him a Kingdom, that all People, Nations, and Languages ſhould ſerve him, his Dominion is an Everlaſting Dominion, which ſhall not paſs away, and his Kingdom, that ſhall not be deſtroyed.*] Firſt, here is a Kingdom over the world, or, over all nations. 2. A Kingdom everlaſting and leaſt men ſhould imagine, that the *Everlaſtingneſs* of it, was meant only for its continuance till the end of the world, he addeth. 3. *Which ſhall not paſs away*] as the world will paſs away, and *which ſhall not be deſtroyed*] as the world muſt be deſtroyed. This Prophecy of *Daniel* concerning Chriſts Kingdom, is confirmed in the Goſpel, by the words of that Heavenly Angel, *Luc.* 1. 33. *He ſhall reigne over the houſe of Jacob for ever, and of his Kingdom there ſhall be no end.*] Here is an *ever*, over *Iacob*; (that is) his Church: And that his reigning may not be thought to be only in the Church *Militant*; the Angel addeth, *Of his Kingdom there ſhall be no end*] if no end, then ſurely, it muſt not end with the world. The ſame Doctrine is declared by the Apoſtle, concerning the ſame Son of God, *Heb.* 1. 8. which he received from the Pſalmiſt, *Pſal.* 45. 6. *Thy Throne, O God, is for ever and ever.*] here are two evers. One to ſignifie the ever of this World, and the other to ſignifie the ever or eternity of the other World. So *Auſtin* noteth upon the doubling of this word ever. *In ſeculum*

b Aug. in Psal. 71. (b) *eulum seculi, est quantum hoc seculo durat, & quod post hujus seculi finem promittitur*, i.e. These two evers are for continuance of this world, and for that which is promised after the end of this world.

But then it must be inquired, what is meant by Christs *delivering up the Kingdom*; And in what sence it is said that *Then shall the Son himself be subject.*] To which inquiries, the reader may find a full, and I trust, a satisfactory answer in my *former book printed An. Dom.* 1655. If he peruse the tenth chapter of the second book intituled *The God-head of Jesus Christ*, which I shall not need to rehersе in this place fully, but only briefly to touch.

Lib. 2. c. 10.

First, Christs *delivering up the Kingdom*, doth not signifie his relinquishing or resigning, but only a presenting of his Kingdom; that is, his Church, his Spouse, his Members and Elect, so saith the Expositer, (c) *Non sic tradet, ut adimat sibi*, i.e. he will not so deliver it up, as if he had deprived himself of it. Just so the Father is said to have *delivered all things to the Son*, Luc. 10. 22. as he was man, and the head of his Church, yet for all this delivering, the Fathers Dominion over all, did not cease; As when a Prince committeth a Province to the Goverment of one of his Captains, the Prince doth not thereby lose his Soveraignity, as the Father delivered his people to the Son to be governed, so that the Son re-deliver the same people to the Father, but in better condition then he found them, for he will present them *righteous, holy, pure, just, and free from all sin, or*

c Aug. de Trin. l. 2. c. 8.

matter

matter of reproof. Christ received them to govern, and he governed them so well, that in the end, he will present them to the just Godhead to be rewarded, and crowned. The Church on earth, whilst it is *Militant*, is said to be *Black and comely*, Cant. 1. 5. viz. *Black*, by reason of some pollutions of sin; and *Comely*, because it is adorned with many graces; but when Christ shall present it to the Father at the end of the world, it shall be delivered up, *Comely and not Black.* So that this delivering, is only a presenting of his Church, which is his Kingdom, as good Students, after their labours are presented to the University as *Candidates* to be rewarded with the honour of Degrees; or as *Queen Esther*, when she was purified, was so presented to King *Ahasuerus.* This is all that reasonably can be gathered from the phrase of *Delivering up the Kingdom.* *Esther* 2.

Secondly. The *Subjection of the Son*, is thus to be understood. We know that Christ, as he is man, is called the *head of the Church*] Ephes. 5. 23. And the Church is called *The body of Christ*] Col. 1. 18. of this great body, all holy Christians with Christ himself, are members and parts, (for the head is but a part of the whole body) so that Christ the head, and all his Saints and members are joyntly but one *mystical body or Corporation*, and so but *one Christ.* So we read, *We are members of his body, of his flesh, and of his bones,*] Ephes. 5. 30. And *Ye are all one in Christ Jesus*] Gal. 3. 28. from these, and the like sayings, the Ancient Fathers collected this true and excellent Doctrine. That Christ

Christ the head, together with all his members or Church; are to be accounted but *one Christ*, which they called *Christum universum*, and *Christum totum*, and *Christum diffusum*, and *Christum plenum*; *and Plenitudinem Christi*, i.e. The universall, whole, diffused, and the full Christ, or fulness of Christ, as I have formerly shewed at larg.

Now, when the Apostle saith, that *Then shall the Son himself be subject*] 1 Cor. 15. 28. his meaning is only this, that all the members of Christ, and so the *Whole Christ* shall be at the resurrection fully and compleatly, and perfectly subject, and obediently plyable to the will of God, for then all the holy members of Christ shall be delivered up, or presented to God, *pure, spotless, quit, and free from all the dominion of the World, the flesh and the Devil*, which before during this mortal life, had some power in them, whilst they were *militant*, and in war, by the Spirit, against the flesh: but then Christ shall have put down *all Rule, all Authority and Power of sin*, so that they shall not be any longer *militant*, but *triumphant*: so that then, and not till then, the *whole Christ*, that is, not only himself as head, but all his members with him shall be perfectly obedient, and subject in all things to the God-head.

For before this delivering up, or presenting this Kingdom, or Church; *The whole Christ*, or *whole body of Christ*, as it never yet was, so it never will be compleatly and perfectly subjected to the will and rule of God, because all the members of Christ will not till then be fully

fully obedient: for although Christ, as he is man, and as he is considered only by himself, in his own particular humane person, without relation to us, was ever obedient, and subject to the God-head, yet this subjection of his particular self was only *in capite*, i. e. a subjection of one part, the head only; but at the Resurrection, when he shall present, and deliver up this his Kingdom, or Church, then both head and members, and so the *whole Christ* shall be perfectly and wholy subjected.

Finally, although Christ himself, as he is the Son of Man, and in the form of a servant, was ever subject; yet the same Lord Jesus, as he is the Son of God, and *in the form of God*, Philip. 2. 6. *he thought it no robbery to be equal with God*, and therefore, as he is God the *Word*, or the *Eternal Son* of the Eternal Father, in this consideration of his divine Person, he never was, nor ever shall be subject. Indeed his *Man-hood*, or *Man-head* is subject, but in Christ there is another head, and that is his *God-head* as we read 1. *Cor.* 11. 3. *The head of Christ is God.*] This head of Christ shall never bow it self to any, but *all knees shall bow to it*. Rom. 14. 11. Philip. 2. 10. for by this head, he is said to be *Over all, God, blessed for ever*, Rom. 9. 5. and by vertue of his head, it it said Heb. 1. 6. 8. *Thy Throne O God is for ever and ever*, and *Let all the Angels of God worship him*. This I trust is enough for clearing this doubt.

SECT. II.

Sect. II.

Of Christ's Kingdom over all the world, and every Creature that it ceased not at his death. That neither the Roman Consistorie, nor Presbyterian vestry can be called Christs Throne. How it is in this World, *and yet* not of this World. *That the Policy of Christs Kingdom is altogether unlike, and diverse from Worldly policies.*

Mr. *Mede's* argument, above mentioned, is grounded upon another false supposition (besided the former alledged) viz. *That Christs Kingdom is not yet commenced or begun*, or that Christ hath not yet reigned as a King, either in Heaven or Earth, nor shall begin his reign until his apearing (ἐν πυρὶ φλογὸς) in flaming fire, mentioned 2 *Thes.* 1. 8. which assertion I conceive to be exceedingly injurious against the divine and humane Nature of Christ, and also contrary to the Holy Scriptures.

For to deny the Kingdom of the *Son*, or *Word*, considered before, or without his *incarnation* in his pure Divinity, is all one as to deny his God-head: for who can doubt, but that he who is the Creator, and the only and eternal God, both doth reigne, and hath reigned from the beginning of the World, and shall reigne

reigne until the end thereof, and after also to eternity: and that he hath and doth govern all things in Heaven and Earth, working together with the Father, as himself saith, *The Father worketh hitherto, and I work*] and both these work by the Holy Ghost, which is the Spirit of both. Joh. 5. 17.

The Kingdom of the God head is by divines thus distinguished:

1. *The Kingdom of power*, which even Heathens acknowledged in their supposed God.

—— *O qui res hominumque Deumque,*
Æterna Regis Imperiis & fulmine terris. Virg. Æn. 1

2. *The Kingdome of grace* whereby he reigneth in the hearts of the people, inclining them to obedience by the *Scepter of his Spirit*, against their carnal inclinations either lucriferous, or voluptuous, for this wee dayly pray, *Thy Kingdom come, thy will be done*: as on the contrary, *Satan*, or *Sin* is said to reign in the disobedient; drawing them to evil.

3. *The Kingdom of Glory* in Heaven, in respect whereof the Son is expressly called *The King of Glory*. This I presume no Christian will deny. Psal. 24. 7.

But our question now, is not concerning the *Son*, as he is in his single and pure divinity, or as he is *God the Word*, or the *Son of God*. But we must now consider him as he is *The Son of Man*, and since his *incarnation*, as he is *Emanuel*, or the *Word made flesh*, or the *Anoynted* of God, or *Christ* (for the pure God-head can

not be anoynted, becauſe it is the *anoynting*) neither could the Son of God be called *Chriſt*, until he was incarnate, nor can *Chriſt* be ſaid to reign, until he was made *Chriſt*, that is, until *the Son of God*, by his humane nativity became the *Son of Man*. For, though the Son of God, hath been a *Son* from eternity, yet he was not *Chriſt* or *Anoynted* from eternity, but his unction, and *title Chriſt* began then, as the Apoſtle ſaith, Gal. 4. 4. *When the fulneſs of time was come, God ſent forth his Son made of a Woman.*

By this double conſideration of Jeſus, wee may perceive the reaſon why the Scripture diſtinguiſheth between *God and Chriſt*, as 2 Tim. 4. 1. *I charge thee before God, and the Lord Jeſus Chriſt*] and why we ſo often read *The Lord Chriſt*; and the *Chriſt*, *or Anoynted of the Lord*, as *Act.* 4. 26. *Pſ.* 2. 2. The Lord *Jeſus* in reſpect of his *God-head* is called *Chriſtus Dominus*; and the ſame Lord Jeſus in conſideration of his *humane nature* aſſumed, is called *Chriſtus Domini*, i. e. he is both the *Lord Chriſt*, and *The Chriſt* or the Anoynted *of the Lord*. So that we may truly ſay, *The Son of Man*, is the *Chriſt*, or the *Anoynted* of himſelf as he is the Son of God. Theſe conſiderations being premiſed. Our Queſtion of *Chriſts Kingdom* is thus to be ſtated.

QUESTION

QUESTION,

Whether our Lord Ieſus Chriſt ever yet had, or now hath any Kingdom in, and over this World?

FOr if it may appear that Chriſt formerly had, and ſtill hath a Kingdom here, there will be no need of his corporal deſcending from Heaven in this fag end of the World, to take poſſeſſion of that which he had before, and ſtill retaineth.

Anſwer. The anſwer to this queſtion is: That Chriſt now reigneth on earth, and hath ſo done ever ſince he was Chriſt (that is) from the time that *The word was made fleſh*; that he reigneth *in this world*, though his Kingdom is not *of this world*, becauſe it is not a viſible reigning, after a worldly way, but in a heavenly manner; he beareth not the *Sword Material*, but a *Spiritual Sword*; he raiſeth not Armies of men, but commandeth Legions of Angels, his ſtrong hold, is Heaven, his priſon is Hell, as 1 *Pet.* 3. 19. his Jaylors, Divels, his executioners Plagues, Famines, Winds, Storms, Serpents, Wild-beaſts, evil Angels, Sickneſſes, Deaths, Temporal, and Eternal: his Laws are mild, written in Milk, the eaſie yoak of the Goſpel; his tribute and taxes are faithfulneſs, and obedience, his Kingdom doth not invade or diſturb other worldly Kingdoms, but eſtabliſheth them, for he refuſed a worldly Kingdom

when it was offered and refused to judg or arbitrate in a petty title of inheritance, between two brethren, much less will he in this world judg the grand titles of Monarchies, and great possessions to be taken from the rightfull possessors, to the use of *Pretended Saints.*

Let us see what the Scriptures say concerning the Kingdom of this *Emanuel* here on earth. *Isaiah* saith of Christ as of a child born whom he called *Immanuel*] which must needs be meant of the Son of God considered as incarnate, That *the government shall be upon his shoulders, of the increase of his government and peace, there shall be no end upon the throne of David, and upon his Kingdom, to order it from henceforth for ever.*] Surely Davids throne must be upon this earth, although it signifie the Church, whilest it is Militant.

Isa. 7. 14.

Isa. 9. 6. 7.

Consider we next, what *David* himself saith concerning this *Son of David*, in that memorable passage Psal. 89 *I have found David my servant, I will make him my first born higher then the Kings of the earth, his Seed will I make to endure for ever, and his Throne as the dayes of Heaven, and as the Sun before me.*] The *David* here meant, must needs be this Son of *David*, that is Christ, who is often called *David*, as *Jer.* 30. 9 *They shall serve the Lord, and David their King, whom I will raise up.*] and *Ezech.* 34. 23. *My servant David shall feed them...*] so *Hos.* 3. 5. *The children of Israel shall seek the Lord their God, and David their King.*] These Prophecies must needs be meant of Christ, because the old *David* was dead before any of those

Psal. 89. 20. 27. 29. 36.

thoſe Prophets were born; Chriſt is called *David*, becauſe he was to be the Son of *David*, and ſo is called by his Fathers name as other children now are, and the prophecies muſt needs be underſtood of *the Man Chriſt*, becauſe by his manhood only, he is *the Son of David*, and not otherwiſe, nor can theſe ſayings be verified of any other ſeed, or Son of *David*.

Beſides; Theſe ſpeeches can not be meant of any worldly temporal Kingdom of *David*, for that was taken of *Davids* poſterity long before the birth of Chriſt: and this *David* himſelf foreſaw, and confeſſed in the ſame Pſalm: *But thou haſt caſt off thine Anoynted Thou haſt profaned his Crown by caſting it to the ground Thou haſt broken down all his hedges, and brought his ſtrong holds to ruin. Thou haſt ſet up the right hand of his adverſaries. Thou haſt turned the Edg of his Sword Thou haſt made his glorie to ceaſe, &c.?*] Therefore this propheſied Kingdom can not be meant of the *old David*, or any of his poſterity, but only of Chriſt, in whom only this *Davidical Kingdom* ſtill reſteth, and ſhall laſt on earth, as long as the Sun endureth. Pſal. 89. 38. 39. 43.

Of this Kingdom of Chriſt (as he is the Son of *David*) are thoſe prophecies to be underſtood *Pſ.* 72. *He ſhall come down like rain upon the mowen graſs (or fleece of wool)* This is ſaid of the ſecret birth of Chriſt, of a Virgin, without noyſe or clamor. *He ſhall have dominion unto the ends of the earth*] So had not any other of *Davids* poſterity. *All Kings ſhall fall before him, and all Nations ſhall ſerve him.* This is not verified of any King but only Chriſt. *Prayer* Pſal. 72. 6. 8. 11. 15.

shall be made ever to him (or for him by his institution) *and dayly shall he be praised, his name shall endure for ever, as long as the Sun, and men shall be blessed in him, all Nations shall call him blessed.*] any man that is but of meane progress in Religion, may easily apprehend, that these speeches can fit none other but Christ, even *Balaam*, an Heathen and a Magician; when the Spirit of God came upon him, propheNum. 24. 2. cied of a *Star to come out of Jacob, and a Sceptre out of Israel,*] The *Star* signifieth the Heavenly or Divine part of Christ, which should condescend to take flesh from *Jacob*. The *Sceptre* signifieth the Kingdom of this Heavenly Star, or Son of God so incarnate; or as he is the Son of *Jacob*, or Israel: and so it must signifie the Kingdom of Christ.

17.

Neither is the Gospel silent concerning the universal Kingdom of Christ in this world. The Lu. 1. 33. Angel said, *He shall reigne over the house of Jacob for ever, and of his Kingdom there shall be no end*] This was said of Jesus as he is the Son of *Mary*, therefore of the Man Christ. The Wise men of the East call him King, and they offer *Gold, Frankincense, and Myrrhe*, as to a King and to a God, and to a Mortall, as the Fathers generally agree. The news of this Kingdom came to Rome in the days of *Nero*, and is reported by (*a*) *Suetonius*, That *by an old Prophecie it was foretold, That about those times, there should come out of Judæa some who should have dominion over the whole world,*] This by flatterers was applied to *Vespasian*, though he thought it to be meant of another, and not of himself,

Regi. De. Monarchia. Naz. Ambr.

(*a*) *Suet. in Vespat. c. 4. & Ioseph. de Bel. Iud. l. 7.*

himself, and therefore caused inquisition to be made among the Jews for the *posterity of David* to be put to death: so did his Son *Domitian*; and when two of them were brought before him of mean condition, he asked them what estates they had, they answered, they had but *(b)* 39 Acres of Land: then he looked on their hands, and perceived them to be hard, and brawny with labour, and so dismissed them as contemptible. *Herod* beleeved the Prophecy of Christs Kingdom, but mistook the manner of it, and therefore slew the infants to prevent it.

b Jugera. Euseb Hist. l. 3. c. 20. Paul. Oros. l. 7. c. 7.

What else can be the meaning of those sayings in St. Johns Gospel, *The word was made flesh, He came into the world, and the world was made by him. He came unto his own.*] therefore the world was his. *The Father hath given all things into his hand,*] This is said of the Son now incarnate. *Thou hast given him power over all flesh.*] This was said before his passion, and that also *Mat.* 11.27. *All things are delivered unto me of my Father.*] This power was given to him as man, for by his God-head all was his before, there is also mention of a Kingly *prerogative* annexed to his manhood, whē it is said, *The Son of Man hath power on earth to forgive sins*] and this is so high, that in the *Apocalyps* he is called *The Prince of the Kings of the earth*] so the greatest Potentates on earth are but his subjects.

Ioh. 1. 14. 10. 11. *Ioh.* 3. 35. *Mat.* 9. 6. *Rev.* 1. 5.

Neither did his Kingdom cease whileſt he was dead, and buried; there was no *Interstitium*, no *Inter-regnum*, or *Interval* of his Dominion for neither was the union of the God-head and

man hood in him dissolved by death; indeed the body and soul were parted each from the other, but yet so, that they did convene *in Uno Tertio*, for they were both held in the hands of the Father, or God head, as when one draweth a sword out of the scabbard, and holdeth the sword in one hand, and the scabbard in the other. Christ said at the point of his death, *Father into thy hands I commend my Spirit.*] therefore, neither could his soul be detained in Hell, (or whersoever it was) as it is said, *Thou wilt not leave my soul in Hell*: nor could the grave retain his body so as to hinder its reuniting with the soul, as it is said, *It was impossible that he should be holden of death.*] we find also both in his life time, and in the very lowest degree of his humiliation, and death, all Creatures acknowledging his Soverajgnity. He commanded the winds of the air, He walked on the Sea, the Fishes brought him tribute, the Earth did quake. The Sun was darkned in Heaven. Angels ministred unto him. Divels were dispossessed by him. Graves gave up their dead bodies, and Paradise it self (as it seems) sent back the souls of sleeping Saints.

Lu.23.46.

Act. 2.24. 27.

The Kingdom of Christ in this world, is acknowledged both by Romanists, and also by those Protestants that are of the Presbyterian persuasion, although I conceive they both err in the circumstance and manner thereof: for the Romanists place the Throne of Christ in their Roman *Consistorie*, and in the *Infallible Chayr*, but that Throne will not agree with the words of the Psalmist, because all Kings and

and Nations have not faln before it, and many who heretofore acknowledged it, have since utterly rejected it, so that the Roman Catholick or universal Throne hath not increased of late, nor the universality thereof doth last as *long as the Sun, or days of Heaven.*

Neither will the *Presbyterian Vestry* be suteable with the Universal Throne of Christ, although some have said that the *Presbytery* is his Throne, and that it is to be set up by the sword; but so is not the Sion of Christ, the Prophet reproves the Jews for *building up Sion in blood*, it may be reasonably suspected, that all the former and present indeavours, and all the troubles and spilling of blood which hath been occasioned upon this pretence, was not really intended for the setting of Christ upon his Throne, but rather to set up a Presbyterian tribunal that thereon a Minister, and some select Elders, (insteed of Christ) may sit as his Commissioners to judg of men, and censure the highest Magistrates on earth, but this *Vestry Throne* will not correspond with the Throne of Christ for these reasons, 1. Christs Throne must be over all Nations. The Presbyterie never was so. 2. It must have been in all generations since Christ: but 15 centuries of yeares have passed, before such a supream Presbyterie was once heard of. 3. Kings must submit to Christs Throne; so did they never to the Presbyterie. 4. Christs Throne is in Heaven, *Psal.* 11. 4. *Cathedram in Cœlo habet*, as *Austin* saith. So is not the Pre-bytery. 5. Christs Throne is but one, but there are many Presbyteries, t'wore

Mich. 3. 10.

Aug. in Epist. Ioh. tract. 3.

t'were fit to agree first among themselves, in which Presbytery they will place this Throne. 6. Christs Throne is absolutely supream without any superior, so was never any Presbytery, for the very word Πρεσβύτερος or Elder, is but a *comparative*, and implieth a *superlative* over it. I never read of any Supream Magistrate on earth, intituled *Presbyter*; but only *Presbyter John*, or *Presbyter Joannes*, (if there be any such Prince and Priest) except you will call the Turk, the *Grand Senior*, as others call him the *Grand Seigneur*. For when the Senate of Rome were supream, they were not called *Seniores*, but *Senatores*.

Archb. Abbot.

But if Christs Kingdom be thus perpetually in this world, it would be inquired, why himself said, *My Kingdom is not of this world*] we answer, That Christ in the same breath (as it were) said also, *That he was a King, and that he was born to that end, and for this cause he came into the world, to bear witness to the truth*] viz. the truth of his Kingdom; So that, though his Kingdom be not *Of this World*, that is, like other Worldly Kingdoms, which are supported by Armies and subjects fighting for their King, and by Forts, Castles, Navies, Taxes, Tributes, and Penal Laws; yet it is a Kingdom *in this World*, supported by the mighty, but invisible power of Christ, and not by the *arm of flesh*.

Joh. 18. 36. 37.

If it be demanded, how that can be called a Kingdom, so mighty and perpetual, as is said, wherein the Prince doth not at all defend and protect his people from pressures and injuries, but

but suffereth them in all ages to be oppressed, and that in most dolefull manner by dreadfull persecutions? To this we answer that these oppressions of Christs subjects do plainly shew that the policy and order of his Kingdom, is altogether unlike worldly policies, and the wonderfull manner of their protection, sheweth that it is wrought by a divine and omnipotent power; for worldly Princes protect their people *from suffering*; but Christ protects his people *in their sufferings*, and this so wonderfully, that though *They be killed all the day long, and counted as sheep for the slaughter,*] yet no persecutions shall overcome them, they shall not be thereby extinguished, or diminished, but rather increased; *Though the Heathen rage, and the people imagine vanity, though Kings and Rulers take counsel against them*, yet neither these, nor *the gates of Hell* shall prevail, one saith, (a) *Non mina, non blandimenta, non vita, non mors, non Imperator, non homines, non Dæmones.* Another saith, (b) *Lizabantur, Torquebantur, urebantur, multiplicabantur.* Tertullian noteth, (c) *Plures efficimur quoties metimur*, & Origen. (d) *Christianitas pœnis & mortibus crevit.*] i.e. That neither threats nor flatteries, nor life, nor death, nor men, nor divels, can force Christians to deny Christ, their bonds, tortures, and burnings increase their number, the more they are cut down, the more they are multiplied, and increase by dying. Indeed Christ promised his perpetual presence with his people, and also the presence of the comforter to abide with them for ever, and exhorteth

Psal. 44. 22.

Psal. 2.

a Vincent. Lyrin.

b Aug. de Civ. l. 22. c. 6.

c Tert. Apol. c. ult.

d Orig. Peri Arch. lib. 4.

his

his little flock, not to fear; but this must not be thought to be an exemption from sufferings, as St. *Ambrose* hath truly taught us (e) *Non ut nihil patiamini sed ut nulla crudelitate superemini*, i. e. Christ doth not quit his people from sufferings, but inableth them to stand firm in their sufferings, and so to overcome both torturs and death, by induring both, rather then by them to be dared from the confession of our faith; as when two duellists fight, he that is slain, is, in the worlds opinion judged to be conquered; but in Christs account, when a Martyr suffereth torments and death for his constancy in Faith, death is conquered, and the Martyr is conqueror; for, because we can not say that his Faith is overcome by torments; it must needs follow that torments are overcome by Faith, and so the Apostle tells us, *This is the victory that overcometh the world, even our Faith,*] when neither *tribulation nor distress, nor persecution, nor famine, nor nakedness, nor peril of the sword, can separate us from the love of Christ*, no marvel, it in respect of all these the Apostle tells us, that *we are more then conquerors*, and this *through him that loved us*, viz. by the power of Christ.

(e) *Ambr. de voc. Gent. l. 2. c. 1.*

1 *Joh. 5. 4.*

Rom. 8. 37.

If we further inquire what it is that inableth poor and weak flesh and blood, and the little flock to hold out against these merciless enemies; it must needs be confessed, that it is this over-ruling power of Christ in us assisting, and supporting his servants. The good Emperor *Theodosius*, in a dangerous fight with *Eugenius the Rebel*, cast off his arms and called upon God in

in these words (*a*) *Si in te confisus huc veni porrige dextram, negentes dicant, ubi est Deus eorum?* or *Ubi est Deus Theodosii? Moses Bush* was all on fire, but not consumed, because God was in it, nor were the 3. *Hebrew children* consumed in the fiery furnace, for *One like the Son of God* was with them The Apostles were beaten *Act.* 5. 41. but departed rejoycing, whereupon *Chrysostom* observeth, (*b*) *non est ea verberum natura, sed Christiana fides*, not the stripes, but the *Oyl of gladness* in them made them rejoyce; our nature is infirm, but grace is potent. The Holy Martyr *Ignatius* confessed, (*c*) *That he found nothing in himself that was torment proof, but that the living water which was in him extinguished the fear of burning.* St. *Ierom* saith, (*d*) *Hoc præstat timor Dei, ut alios timores contemnamus.* and St. *Ambros* speaking of the burning of the Martyr *Laurentius*, saith, (*e*) *Major flamma intrinsecus est,*] The fear of God overcometh all humane fears, and the fire of Gods Spirits within us wherewith *our hearts burn*, is more ardent then the flames of Tyrants, as cruel *Antiochus* was told by a Martyr. (*f*) *Ignis tuus frigidus est O Magister crudelitatis*, i. e. That the Tyrants fire was but cold, in respect of this Heavenly flame. Thus doth the Scepter and Kingly power of Christ appear most in our weakness, and this is the method of his Kingdom in this world. But of the carnal domineering, insulting, ruffling and ranting Kingdom which Millinarians dream of, Christ saith, *My Kingdom is not of this World.*

a Ruf. Hist. l. 2. c. 33. Ambr. de obit. Theod.

Ex. 3.

Dan. 3.

b Chrys. de Virgin. To. 4.

c Epist. ad Rom. οὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλοῦν τι, ὕδωρ δὲ ζῶν, &c.

d Hier. cont. Pelag. l. 3. c. 6.

e Ambr. Serm. 19. n. 41.

f Ioseph. de Macab.

SECT.

Sect. III.

Of Christs Kingdom, and Acts in Heaven, of his Melchisedechical Priest-hood there, The manner of his intercession, Advocate-ship and Mediatorship for us in Heaven. That it is not by sacrificing, or praying for us there. What Priestly act he there performeth.

WE are next to inquire, whether Christ since his ascensiō hath any *Kingdom* or Dominion in Heavē & what he hath done there all this while; for the English Socinian Commenter on the Hebrews, tells us, that *this Epistle is* (a) *the History of Christ in Heaven*] which is true in part (although himself have depraved it) but so are also other parcels of Scripture, as may thus appear, in his ascension he was attended, and *proclaimed King by Angels*, as *Justin. Origen. Jerom. Ambros. and Chrysost.* understand these words *Ps.* 24. 7. *Lift up your heads, O ye gates, (or O ye Princes) and the King of glory shall come in,*] for although as he is the Son of God, or God the *Word*, he was in Heaven before, yet his humane nature was not there before his ascension, as is well expressed by (b) Ruffinus, *Ascendit ad Cœlos, non ubi verbum Deus, ante non fuerat; sed ubi verbum caro factum ante non sedebat,*] being there, he is said to have a *Throne, and that for ever and ever,*

a *The Preface.* a. 3.

Psal. 24.

b *Ruf. in Symb. apud Cyp.*

Heb. 1. 8.

ever, Pſ. 45. 6. a Throne is *Kingly*, but this Throne is alſo on the *right hand of God*, ſo it is the higheſt Throne: thence, he is ſaid *to give gifts unto men*, Eph. 4. 8. as The *Holy Ghoſt at Pentecoſt was by him ſhed*, Act. 2. 3. *So he gave Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers*, Eph. 4. 11. to thoſe more gifts are added. *Gifts of healing, helps in government, diverſities of tongues*, 1 Cor. 12. 28. beſides many other ſanctifying graces to holy men, and women. He ſhewed himſelf to be in Heaven, and at the right hand of God, to the *Protomartyr*, Act. 7. 56. out of Heaven he ſpake to *Saul*, and reſtrained him from perſecuting, *Act.* 9. He is called a *Prieſt*, an *High-Prieſt*, and a *Biſhop: he maketh interceſſion for us in Heaven. Rom.* 8. 34. *Heb.* 7. 25. He is our *Advocate* with the Father, 1 *Joh.* 2. 1. And our *Mediator*, 1 *Tim.* 2. 5. &c. What Act of Prieſt-hood, and what kind of interceſſion Chriſt performeth for us in Heaven, and what is meant by his ſeſſion at the right hand of God, we will inquire anon, but firſt his Kingly authority is to be ſhewed

After the Paſſion and Reſurrection of Chriſt, and before his aſcenſion, he ſaid, *All power is given unto me in Heaven and in Earth*,] Theſe words are weighty. The giving is meant only, of a gift to his humanity, thus, That all power in Heaven and Earth, which was naturally in the *Son*, or *Word* before his incarnation, is now by the God-head (even his own God-head) communicated to his humane nature being perſonally united with his divine nature, ſo that now the *Emanuel*, or *Chriſt*, or *the Word made* *Mat.* 28. 18.

fleſh,

flesh, hath all power in Heaven, and Earth, the whole power of the God-head is in him. There is nothing done by God, either in Heaven or Earth, but what Jesus Christ doth, because there is none other God, but that God, which he is, for he is the one, and only God. The Father and the Spirit are with him, but one God; whatsoever the Father doth, he doth it by the Son, and whatsoever the Son doth, he doth it from the Father, and by the Spirit, and whatsoever the Spirit doth, he doth it from the Father and the Son. Christ saith, *The Father worketh, and I work*,] this because the works of one, are the works of both.

Joh. 5. 17.

30. He saith again, *I can of my self do nothing*] this he said because the *Father and the Son are one*; therefore the works of the Son are the works of the Father also. (This is to be understood of the Essential or Absolute works of the God head, but not of the Personal or proper works of each several person,) he saith again,

19. *The Son can do nothing of himself, but what he seeth the Father do*] This is not so to be understood, as if the Father did first perform a work to be as a Sampler; or pattern for the Son to work by, and then the Son after him should perform such another work; but that the very same individual work of the Father, is also the work of the Son: for example, The Father made the world, so did the Son make the same world: If this work be not the one, and self same work of the Father and the Son, then, as *Austin* argueth, (a) *Da mihi alterum mundum quem fecit Filius.*] you can not shew me two worlds; one

a *Aug. in Ioan. tract. 20.*

one of the Fathers making, and another of the Sons making.

Indeed, before the incarnation of the Son all the power in Heaven and earth was in the pure God-head, residing in the Father, Word, and Spirit; But since the Word or Son was incarnate, all that power is communicated by the same God-head to the Son incarnate, who is thereupon called *Christ* and *Emanuel*. There is now none other King of glory, but that God which is in Christ. St. *Jude* calls him both *The only Lord God, and our Lord Jesus Christ.*] *Jude* 4. therefore himself saith, *That the Father hath committed all judgment to the Son*] *Joh.* 5. 22. 27. that is to Christ, and this Son shall therefore in the end, in his assumed and visible nature, judg the world.

If it be said that his humane nature is a creature, and therefore must always be subject to his God-head; we answer, that it is true, but nevertheless, the *Emanuel*, i.e. The Divine and Humane Nature joyntly govern all things; for so the body of a King is subject to the soul, or will of the King; yet the King consisting of a Body and Soul: with both ruleth.

If it be said, that the Father and the Holy Spirit do also reign and govern all things, as well as the Son, though neither the Father, nor the Holy Ghost were incarnate: we answer that it is true, that all the Three Persons equally govern, and we further acknowledg, that neither the Person of the Father, nor the Person of the Holy Ghost are incarnate, but only the Person of the Son; yet we beleeve that the whole God-head, and essence of the Father,

and of the Holy Ghost is incarnate in the Person of the Son. This was affirmed by Christ, when he said, *The Father is in me, and I in him.* [*Joh.* 10. 38.] and John Baptist had said before, *That God hath given him the Spirit not by measure,* [*Joh.* 3. 34.] and St. *Luke* saith, that *Jesus was full of the Holy Ghost.* [*Luk.* 4. 1.] and St. *Paul* saith, *Col.* 2. 9. *In him dwelleth all the fulness of the God-head bodily.* whereby it appeareth that the Dominion of Christ doth not in any wise exclude the Dominion of the other Divine persons: although St. *Jude* calls Christ the only Lord God, yet this word (*only*) doth not barr the Lordship or God-head of the Father, and Holy Ghost; because, (as our good rule in Logick teacheth us) That *Propositio exclusiva, non excludit inclusa.*

Next, concerning the Priesthood of Christ, [*Heb.* 7. 17.] he is said to be *a Priest for ever, after the order of Melchisedech,* if for ever; then he must be a Priest in Heaven: but if so, then the *Socinians* tell us *that Christ can not be the supream God, because the supream God can not be a Priest,* This cavil, I have met with before, and answered (*a*) out of *Arstin*, That *Christ is a Priest, only as he is the Son of man, as incarnate, and Emanuel, but not as he is the Son of God, or God the Word*, and so *Prosper* also resolved this doubt upon those words, *Thou art a Priest,* (*b*) *Non quatenus ex patre, sed quatenus ex Matre natus, est Sacerdos.* i. e. Christ is a Priest, not as he is the Son of his Father, but as he is the Son of his Mother.

[a] *Lib.* 2. *c.* 15.

[b] *Prosper in Psal.* 109.

[*Heb.* 7. 13. 16. &c.] But we are further told by the Socinians, *That Christ was not a Priest till he was dead, and that*

then

then his Prieſthood began; that the expiatory, or ſatisfactory offering of Chriſt, was not performed on the croſs, or on earth, but in Heaven] This they affirm, becauſe they will not beleeve that our Redemption was wrought by the death of Chriſt, ſo blaſphemouſly do they vilipend the blood of Chriſt: whereas indeed, the ultimate expiation or ſatisfaction conſiſteth in the death of Chriſt, anſwering to the very words of the Covenant, viz. *In the day thou eateſt thereof, thou ſhalt ſurely dye,*] and therefore the Apoſtle ſaith, *The wages of ſin is death,*] now, if Chriſt dyed for us on the Croſs, he there alſo performed the expiation, and paid the ranſom, for if the expiatory ſacrifice were to be performed in Heaven, then muſt Chriſt have ſuffered death in Heaven; but the Apoſtle tells us that after his reſurrection *he dyeth no more,*] This foul blaſphemy is near a kin to that of *Origen.* which St. *Jerom* reports, (a) That *Chriſt was to ſuffer in the Air, for the ſalvation of Divels, and to ſuffer in Heaven alſo, becauſe we read of Spiritual wickedneſs in Heavenly places,*] *that ſo the inhabitants of al regions might be ſaved through Chriſts paſſions,* Thus he.

Gen. 2. 17. *Rom.* 6. 23. *Rom.* 6. 9. (a) *Hier. Epiſt.* 59. c. 4. *Eph.* 6. 12.

It being granted that Chriſt is now a Prieſt in Heaven, it would be inquired of what order, or kind, his Prieſthood is there in this we are certified that it is a Prieſthood for ever, and that it is after or according *to the Prieſthood of Melchiſedech*, (that is) Chriſt is ſuch a Prieſt in Heaven, as *Melchiſedech* was on Earth, and therefore Chriſt in Heaven doth ſuch Prieſtly acts, as *Melchiſedech* did on earth.

For Christ, whileſt he was on earth, was a Prieſt, but here his Prieſthood was *Aaronical*, i. e. like unto Aarons Prieſthood, becauſe Christ did offer a bloody ſacrifice, even his own body and blood on the Altar of the Croſs, which he gave for a *ranſom for us*, Mat. 20.28. *For a propitiation*, Ro. 3.25. *for our Juſtification*, Ro. 5.9. *for our Redemption*, Eph. 1. 7 Col. 1. 14. *to bear our ſins in his own body*, 1 Pet. 2.24.] (that is) to undergo the puniſhment for our ſins, paying *the ranſom of his own ſelf for us*, 1 Tim. 2. 6. This bloody ſacrifice of Chriſt, was typified, and only ſignified by *Aaron*, offering the bodies and blood of Beaſts.

But the ſacrifice of Chriſt on earth, was alſo *unlike* Aarons; becauſe Aaron offered beaſts, but Chriſt offered himſelf; Aaron might not offer human blood, nor might Chriſt offer the blood of Beaſts; whereupon it is ſaid, *Heb.* 8.4. *That Chriſt on earth could not be a Prieſt, becauſe he could not offer gifts according to the Law*] (that is) he could not offer Levitical Sacrifices of Beaſts as the Legal Prieſts did, becauſe he was not a Son of *Aaron*, or of the *Tribe of Levi*. But he might and did offer his own humane blood, which was the Subſtance, whereas the blood of Beaſts offered by Aaron, was but only the ſhadow.

Therefore, they that tell us, that Chriſt may not be called an *Agronicall Prieſt*, becauſe he was not a Son of *Aaron*; may as well tell us, that he may not be called *The Lamb*, becauſe he was not literally *a Lamb, taken out of the Sheep-fold*] The truth is this. As the Lamb was

Ex. 12.5.

but

but the ſhadow of Chriſts Paſſion, ſo the Prieſthood of Aaron was but the ſhadow of Chriſts Sacrificing Prieſthood: This Sacrificing Prieſthood of Chriſt ended at his death; ſo that he is not any more to be ſacrificed; but his *Melchiſedechical Prieſthood* (and only that order of his Prieſthood) muſt continue for ever. St. *Auſtin* ſaith of the Jews (a) *Judæi vident jam periiſſe ſacerdotium ſecundum Ordinem Aaron, & non agnoſcunt Sacerdotium ſecundum ordinem Melchiſedech.* This reproof toucheth, not only *Jews*, but *Romaniſts* and *Socinians*. The Iews expect a reſtitution of their Temple, and Aaronical, or Levitical Sacrifices. Romaniſts ſay, Chriſt is daily Sacrificed on their Altars. Socinians ſay that *Chriſt Offereth & Sacrificeth himſelf in Heaven.* not conſidering that his Prieſthood is only like Melchiſedech's now, which was not a Sacrificing Prieſthood; for, we find not that any Sacrifice was offered by Melchiſedech on earth, neither may Chriſt our Melchiſedech be thought in any wiſe to offer Sacrifice in Heaven: But of this more anon.

(a) Aug. in Pſa. 109.

Com. on Heb. 9. v. 12. p. 168.

If Chriſt, being in Heaven, doth there Sacrifice for us; it muſt alſo be granted that he there prayeth for us, becauſe no Sacrifice can be rightly performed without prayer, but no good Chriſtian may imagine that the mediation of Chriſt in Heaven, is by way of prayer; neither can we find in any form of prayers uſed by the Chriſtian Church, that ever it was ſaid *Domine Jeſus ora pro me,* Lord Jeſus pray for me, was never ſaid, nor never will be in any Church Catholick, therefore the Apoſtle when he mentio-

neth Christs praying, writeth circumspectly, as it were on purpose to prevent this error, saying *Heb.* 5. 7. *That in the dayes of his flesh he offered up prayers*, thereby limiting the time of Christs praying to be before his death. Indeed we find often mention, of his prayers on earth, by all the four Evangelists, but not one of them speaketh of any prayer of Christ after his resurrection; nor any Apostle mentioneth his praying after his Ascension.

*Mat.*14.23. *Mar.*6.46. *Luc.* 22.32. *Iob.*14. 16.

The Socinians would have us beleeve that Christ Sacrificeth, or prayeth in Heaven, because themselves do not beleeve that Christ is the Supream God, for one of their arguments against his God-head is this, *That the Supream God doth not pray.* Therefore because Christ prayed, they say he is not God. This was an old cavil of the Arians, and was often answered by the Fathers, as I have partly shewed before. One saith (*b*) *Christus crebrius orabat ut inde homo esse appareret,*] because (as another saith) (*c*) *ut Deus non perit sed suppeditat.* So *Chrysostom* answered (*d*) *Christus orabat ut homo, nam Deus non orat,*] and *Austin* often (*e*) *Secundum quod verbum est non orat, sed exaudit; humanitas interpellat Divinitatem,* and again, *Habes Majestatem ad quam ores, & humanitatem quæ orat pro te, orat verbum, caro fallum.* and in another place, *Christus oravit non secundum formam Dei, sed secundum formam servi.*] i. e. Christ prayed, only as he was man, as he was made flesh, as he was in the form of a servant, his God-head did not pray. But is prayed unto, &c.

b Iustin Mart. n, 32. *Quæst. ad Orth.*
c Theod. in Ro. 8. 34.
d Chrys. Hom. 32. *Antioch.*
e Aug. in Ps. 30. & *Ps.* 34. & *Ps.* 87.

If it be demanded why Christ doth not pray in

in Heaven as he did on earth before his death? We anſwer, 1. He prayed before his death, becauſe till then he had not paid our ranſom by his precious blood and death. 2. Becauſe he had fully ſatisfied the Juſtice of the God-head before his Aſcenſion, even to the utmoſt farthing; therefore after this ſatisfaction, there could be no need, or uſe of further praying. 3. When he aſcended he took poſſeſſion of Heaven, not only for himſelf or for his own proper humane nature, but alſo for, and in the behalf of his whole myſtical corporation, and every member thereof: therefore now, no need of praying for that; for, neither do we petition for things that are already granted, and by us obtained and poſſeſſed. Our Saviour, after his meritorious life, and perfect obedience Active, and after his ſatisfactory death, and thereby his perfect obedience paſſive, whereby the Covenant and Law was fully performed and executed, had no cauſe at all in his own, or our behalf to petition, but might and did juſtly challeng Heaven as due to himſelf; and in him, to his whole body, and every member thereof.

But then (if Chriſt do not pray for us) it would be inquired what the meaning is of thoſe Scriptural words, which ſignifie his acts and demeanour in Heaven, and ſeem to imply his praying; as when he is called a *Prieſt*, Heb. 7. 17. ſhould not a Prieſt pray? So he is called our *Advocate*. 1 *Joh.* 2. 1. and our *Mediator*. Rom. 8. 34. 1 *Tim.* 2. 5. And he is alſo ſaid to *make interceſſion for us*, Rom. 8. 34.

To this we anſwer, Firſt. For his Prieſthood

in Heaven, that it is a Prieſthood only according to the order of *Melchiſedech*, Heb. 6. 20. Therefore it muſt correſpond to that Prieſthood only, and no other: now, we find not any act of Prieſthood performed by Melchiſedech, but only *Bleſſing of Abraham*, Gen. 14 19 for there is no mention of his praying, or ſacrificing: Therefore the only Prieſtly act of Chriſt in Heaven, is bleſſing the children of Abraham; And this he doth not verbally, or affectionately only but really, and effectually, by pouring down manifold bleſſings, favours, and graces, and wonderfully protecting and ſupporting his *Abrahamites*, or Church, here on earth in all aſſaults and perſecutions.

ἐντυγχάνειν. Secondly. For his *interceſſion*. The Original word is ἐντυγχάνειν, *Heb.* 7. 25. which doth not ſignify any ſupplicating, intreating, or oral pleading for us, but only, that in Heaven he *is* for us, or *ſtandeth*, and is *preſent*, or *appeareth* for us, as is expreſſed by the word ἐμφανίζεσθαι, *Heb.* 9 24. i. e. *To appear in the preſence of God for us*, (that is) to be ready, and at hand to ſuccour us, yet not by way of ſupplication; for his interceſſion is *real*, not *oral*; he claimeth Heaven as due to himſelf, and in him to all the members of his body myſtical, and this by vertue of his obedience active, and paſſive; He there preſenteth the *firſt fruits*, that is, his own holy body and ſoul which he took from man, as free from all matter of reprehenſion, immaculate, and innocent; becauſe he was incarnate, he performed the Law, and ſuffered death for us, he overcame Death and Hell, and aſcended, and ſitteth

sitteth at the right-hand of the God-head; so that he is not now a *petitioner* for, but a *possessor* of, all glory, and power, and hath earned Heaven both for himself and us. It is said of him, *Heb.* 12. 24. *That his blood speaketh better things, then that of Abel.*] blood doth not speak *literally*, or *orally*, but as *Abels* murther did really require vengeance on *Cain*, so the blood of Christ doth really require acquitment of us, by his full satisfaction to Divine Justice, and this standing or appearing, is that, by which he is said to *offer himself in Heaven*, Heb. 9. 25.

Thirdly. When he is called an *Advocate*, (Παράκλητος) 1 *Joh.* 2. 1. and a *Mediator*, (Μεσίτης) 1 *Tim.* 2. 5. This Mediation and Advocateship of Christ in Heaven, doth not consist in verbal mediating, and pleading for us, as Advocates in Courts do; for the Holy Ghost is also called *Paracletus*, Joh. 14. 26. yet no man will say that he pleadeth for us verbally, or by intreating, and praying, no more doth Christ, because Divine Justice is not satisfied by praying; for if prayers, or verbal pleadings could serve our turn, then Christ's prayers on earth had bee sufficient to have procured our Salvation, and so might have freed him from his bitter Passion, and Death. *Rom.* 8. 26. ὑπερεντυγχάνει. *Gal.* 4. 6.

Indeed, before his Passion, he mediated for us (*Precario*) by the interception of prayer; but now after the *Consummatum est*, that he hath performed all, that the God-head required to be done, and thereby hath brought salvation for us, and fully paid for it, his *Mediation*, or *Advocation* is Authoritative, in *Plenitude of power*

power: so that now the presenting of his glorious Person in Heaven is a sufficient *Advocate*, his performance of the Law, together with his Passion & Death, are the Plea, and the tongues that effectually move for us, because the vigor and efficacy thereof is, and for ever will be looked on by the God-head as a full satisfaction to Divine Justice, which Doctrine is singularly expressed by the great Apostle, *Ro.* 8. 3. *Who shall lay any thing to the charg of Gods elect? It is God that justifieth, it is Christ that dyed, That is risen again, who is at the right hand of God, who also maketh intercession for us.*] of which *Right hand*, we are next to consider.

Sect. IV.

Of Christ's Session at the right hand of God. The difference between the right hand of God, and the right hand of the Father, with the abuses of that Article, why Christ withdrew to Heaven. Of the rebuilding of Jerusalem, and the Temple, of the Iewish Monarchy, and their Pseudo-messiah, or the great Anti-Christ.

NO one Phrase in Scripture doth more express the *Kingly*, and omnipotent power of Christ in Heaven, and in Earth; then this of his sitting *at*, or *on* the *Right hand of God*; for the understanding whereof, I shall offer to the consi-

consideration of the Reader, the four questions following.

First. *What it is in Christ, that is so exalted,*] To this, we say, That Christ consisteth of two ingredients, viz *God head* and *Man hood*, and that this sitting at the Right hand is not to be understood of his God-head, but of his Manhood, as he is the *Son of Man*, the *Son of David*, the *Son of the Virgin-Mother*, for by this humane nature, he became passible, subject to poverty, hunger and thirst, weariness, injuries, buffetings, scourging and death; therefore as by this part only, he is said to be humbled to death; the *Death of the Cross*, so in this part only may he be said to be exalted, for by his God-head he ever was at the Right hand of God, and *God over all blessed for ever.* As he is *God the word*, he can not be said to be exalted, but as *the word was made flesh.* It is our nature only, that the Son of God ennobled, and carried to the right hand of God; and we have shewed before, that the prophecies of Christ's exaltation, were said only of the *Son of David*, that is, of Christs humane nature, for otherwise he is not the Son of David. Rom. 9. 5.

If it be said, that we may not seperate his God-head, from his Man-hood, for this is to make two Persons of one, and was the heresie of *Nestorius*: To this we answer, That it is true, that the two natures of Christ, neither can, nor may be severed or divided asunder by any *Real separation*; but yet they may and must be distinguished, separated or *abstracted*, *mentally*, or *Mathematically*: as School-men say) that is,

is, we may in our mind consider one part alone, without considering the other, although both do really consist together, as a *Mathematician*, considereth the *longitude* of a body, without considering the matter of it. So we, in this exaltation of Christ, consider only his humane, or assumed nature. This is the judgment of the Ancient Church, delivered by Theodoret, a *Theo. Dialog. inconfu.* (a) *Sede.*] *De homine Christo dicitur*, i.e. That this *Sitting*, is meant only of the Man Christ.

Secondly, *Who is it is that so exalted Christ.* Whether the Person of the Father, only; or the Person of the Holy Ghost; or whether the Son exalted himself; To this we answer, that the whole God-head, and every Divine Person therein; exalted Christ; even the God-head of the Lord Jesus, exalted the Manhood of the same Lord Jesus; for, there is but one God-head in all the Three Persons, therefore all the Three Persons exalted the humane nature of the Son; This truth, the *Scripture* often sheweth though something mysteriously; for, David *Psal.* 110. 1. saith of *Christ*, *The Lord said unto my Lord, sit thou at my right hand,*] That is, The God-head of the Son of God said to *Christ*, for David calls *Christ*, *His Lord*, only for this reason, because the Lord *Christ* was to be the *Son of David*, by taking flesh from David; for otherwise, how is not the Lord that said it, Davids Lord; as well as the Lord to whom it was said? This is that Scripture wherewith Christ posed the Pharisees. *Mat.* 22. 45. *If David call him Lord, how is he his Son?* David calls *Christ The Lord*, in respect of his God-head, but he calls the same *Christ*, *his Lord*, because

cause he was to be the *Son of David* by his assumed humane nature; *His Divine Nature was Davids Lords; his humane Nature was Davids Son.*

The same David had said before of Christ, *God, thy God hath anoynted thee with the oyl of gladness,*] The meaning is, that the God-head of Jesus, was to be the Anoynter and the Oyl and Unction of Jesus; and therefore the God-head, is called *his God*, because the Lord Jesus, by his God-head, anoynted Christ, or, *The Son of God anoynted, and exalted the Son of Man.* Psal. 45. 7.

So Christ, on the Cross, said, *My God, my God, why hast thou forsaken me,*] Now did Christ speak to his own God-head. The Son of Man spake to the Son of God, which he therefore calls *his God.* The *forsaking* here mentioned is not so to be construed, or understood, as if now in this agonie, his God-head had quite departed from him, or, that the union of the God-head and Manhood were then dissolved; far be it from us to think so; but the meaning is, that his God-head did now expose, and give up, and deliver the Manhood to death, and left it to the will and fury of that People. The God-head suspended, and with-held protection from the manhood, and did not send Legions of Angels to deliver him, although the God-head was still united with the Manhood. Mat. 27. 46.

Thirdly. *At whose Right hand Christ is said to sit.*] Whether at the Right-hand of one, or of all the Persons of the Trinity; This I conceive requisite to be examined; because all our

Liturgical

Liturgical Symbols, or Creeds, mention Christ's sitting *at*, or *on* the *Right-hand of the Father*: which is certainly true, because every Person in the Trinity is the Creator, and therefore the *Father of all Creatures*, although only the Person of the Father is to be acknowledged to be *Father of the Word, or Son of God*. But yet, this *Symbolical expression* doth not so cleerly declare this Mystery, as the words of the holy Scriptures do; wherein Christ is never said to *sit at the right hand of the Father*, but *at the right hand of God*: Now the right hand of God, is the right hand of every Person in the God-head, and not only the right hand of the Person of the Father. So that the meaning of this sitting of Christ, must be this: That the humane nature of Christ is advanced to sit at the right hand of the God-head, and so at the right hand, both of the Father and of the Son, and of the Holy Ghost: that is, *The Son of Man is advanced to sit at the right hand of the Son of God*; or thus, Mans nature, in Christ, is advanced above all Angels, and Arch-angels, and above all Creatures in Heaven and Earth, and under the Earth, and above all infernal powers, and that it is in honour, and power immediatly next to the supream God-head.

The mis-understanding of those words in the *Creeds*, which mention Christ's *sitting on the right hand of the Father*, hath occasioned a great abuse in mens apprehension; for, hereupon they have Phansied *Three Seats* in Heaven, one for the Father, and another for the Son, on the right side of the Father; and (under

der both) a third Seat for the Holy Ghoſt, whereby they have advanced Chriſt, above the Holy Ghoſt; but we are well aſſured that it is both againſt our Chriſtian Faith, and alſo impoſſible, that any one Perſon in the Trinity ſhould be above the other becauſe all are *Coëqual*; and it is as impoſſible that any Creature ſhould be above God the Creator (for the humane nature of Chriſt is that which only is ſo advanced, and that nature, is a Creature) This abuſe was foreſeen by St. Paul (as may be thought) and therefore by him care was taken to prevent it, by thoſe words, *He hath put all things under his feet.*] that is, All creatures are by the God-head, made ſubject to the man Chriſt: it follows: *But when he ſaith all things are put under him, it is manifeſt, that he is excepted which did put all things under him,*] (that is) Although all creatures are now under the Man Chriſt, yet neither the God head, nor any Perſon therein are under Chriſt, his Manhood is next in glory to God, but in no wiſe above him, or any Perſon in the Trinity. 1 Cor. 15. 27.

The Fathers alſo took notice of this abuſe, and wrote againſt it. *Origen.* upon theſe words, *Sit thou at my right hand,*] adviſeth (a) *Ne deſcribas ſenſibiles ſeſſiones, aut Cathedras, & Sedentes humano Schemate Patrem, & Filium: eſt de Regno Chriſti,*] and after him *Auſtin* tells us, upon the ſame occaſion, (b) *Tale Simulachrum Deo, in Templo Chriſtiano collocare, vel etiam in corde, nefas eſt,*] i. e. That we ſhould not deſcribe the Father and the Son, ſitting on ſeats as men do, for the ſitting of Chriſt ſignifieth

a Orig. in Mat. Tract. 23.

b Aug. de fide & Symb.

fieth only his *Dominion*, ſuch a Portraicture in a Chriſtian Church, or but in our very thoughts is unlawful. *Thus they.*

Fourthly. *What is meant by the right hand of God?*] This phraſe is not *proper*, but *figurative*, and *myſtical*, becauſe no perſon in the God-head hath hands, except the Son, who only is incarnate, and he it is that is ſaid to ſit. Therefore the right hand of God muſt ſignify, 1. *Power.* 2. *Happineſs.* 3. *Glory.* Chriſt ſaith, *Mat.26.64.* you *ſhall ſee the Son of Man ſitting on the right hand of power,*] *Pſ.16.11.* The Pſalmiſt ſaith, *At his right hand are pleaſures for ever more,*] *Ro.c.5. Eph.1. 21. Philip. 2.9.* The Apoſtle tells us, *Chriſt is over all, far above all principalities and powers, That to him every knee muſt bow,*] This implieth a Kingly Majeſty by the ceremony of bowing the knee. The full meaning is, that Chriſt is placed above all creatures, next to the God-head, and hath fulneſs of *Power, Happineſs, and Glory.*

There can not be invented a better expreſſion of Chriſts glory, then by this phraſe of the *Right hand of God*, for it implyeth both a *Soveraignty* above all others, and yet a *ſubordination* to the God-head, as *Pſal.* 45. 9. *Upon thy right hand did ſtand the Queen,*] this, becauſe the *Queen* is above all the Kings people, but yet not above the King. So *Solomon* placed his mother on his right hand. *1 King 2.19.*

When we ſay, *Chriſt is ſubordinate to the God-head*, we muſt be underſtood to ſpeak only of his *humane nature*; for when we ſpeak of the whole perſon of the *Emanuel*, then with the Apoſtle we ſay, it is *no robbery* to affirm him *to be equal with God.* *Philip.2.6.*

If

if he had been said to sit on the *Left hand*, men possibly might imagine some Creature higher then Christ, for whom the right hand was reserved; but this is the right hand, and highest seat, it can not be said to him *friend, go up higher*. Lu. 14. 10.

Or if it had been said, as it is Act. 7. 56. That *Christ was standing at the right hand of God*,] without any other mention of his *sitting*, it might have been suspected, that he stood as a minister, or officer only: but this sitting implieth Authority, and Supremacy over all Creatures, for, *To which of his Angels said he at any time, Sit thou on my right hand?* By all which promises I trust, it appeareth, that Christ is the Supream Lord and King over all the World and all Creatures in Heaven and Earth, and therefore surely he hath a *Kingdom on earth*. Heb. 1. 13.

If it be yet further demanded, why this Throne of Christ is not placed on earth, seeing the right hand of God, (that is, his omnipotent power) is every where, as well on Earth, as in Heaven; and why Christ did not continue his visible residence, and bodily presence here on earth, as he now doth in Heaven?

To this we *Answer*. First. There is now no need of his bodily presence on earth, seeing he hath not withdrawn the Presence of his God-head, of which he said Mat. 28. 20. *I am with you alwayes even unto the end of the World*:] which *Austin* thus expresseth, (a) *Corpus cœlo intulit Majestatem manda non abstulit, nam secundum Majestatem, semper nobiscum est*, i. e, though his body be absent, yet his God-head, (a) Aug. in Ioh. Tract. 50.

or Majesty is with us, which is the most noble part of Christ, for therefore; Divines call his *God-head*, his *Majesty*; because this word signifieth the supremacy: *Majesty* is the Title of the Supream Magistrate, we say, *The Kings Majesty*; and so when the supremacy was in the *Consuls* at Rome, and when it was in the *People*, then was this title given to each respectively: we read both of (*b*) *Majestas Consulis*, and *Majestas Populi*. The God head of Christ is his Supream Majesty; for, *The head of Christ is God*.] And yet his body which is in Heaven, is not divided, or separated from his God-head which is with us, for his Divine and humane natures are eternally and inseparably united, and joyntly govern all; as the body of the Sun is in the Firmament of this material Heaven, yet by his influence, and beames moderateth the seasons on earth, and so doth Christ, (though bodily in Heaven) by the influence and beams of his Majesty, govern all things here below.

b Tul. Orat.

1 *Cor.* 11. 3.

Secondly. Christ himself gave a reason of his withdrawing from Earth, Joh 16. 7. *It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you,* This he said, not as if he could not on earth give the Holy Ghost, but because the infirmities of men would not be in a capacity to entertain him so as they should, for he gave it before his ascension but their minds were otherwise busied; They were so fond of *his bodily presence*, that they thought nothing could be done to them for their benefit, without it, for they dreamed of his *Earthly Kingdom*, even just at his ascension, Act. 1. 6.

as

as *Jews, and Millinarians* now do; this earthly monarchy so filled their thoughts, that they were not capable of the *Comforter*, they thought *Christ* could not reign except his body were present, so that his God-head was not considered, but altogether neglected. The holy Woman *Martha* greatly erred in this very thing, when she said, *Lord if thou hadst been here my brother had not died.*] as if *Christ* could not cure him, or raise him except he were bodily present. *Joh.* 11. 21.

To cure them of this fond conceit, *Christ* withdraws to Heaven, as a Mother withdraws her presence from a too fond *Child*, and as light and food are sometimes withheld from Frantick men for their good, for this cause, it may reasonably be thought, that *Christ* performed some miraculous cures on earth, when he was not corporally present, thereby to teach men the omni-presence of his Divine Spirit; for so, he cured the *Centurions Servant*, not going to the place where he was, and also the *Noble mans sick Son*, although he did not go down to him at *Capernaum*, as the Noble man desired. To these reasons, many other are added by Divines which are frequent and obvious in their writings, I shall not need, here to rehearse them. *Mat.* 8. 13. *Joh.* 4. 50.

These premises being true, and all of them matters of Faith, it may be wondred that any Christian should dream of removing the *Court* Royall of *Christ* from Heaven to this base, and beggerly earth; *Faustus* the Manichean thought more honorably of *Christ* then so, and said,

a Aug. cont. Faust. l. 20. c. 2. Mat. 17. 20.

(a) *That the Son of God resideth in the Sun*; therefore the *Manichees* adored the *Sun*. They who can believe this monstrous Article of Christs removeal, to dwel upon this earth, have need of a greater Faith then that which can *remove Mountains.*

And yet I do not think it unprobable, but that before the end of this world, there will be some such thing attempted, as *Jews* and *Millinarians* phansie, concerning this *Earthly Monarchy of Messiah*: the Jews possibly may be congregated to their old country; *Jerusalem* and the *Temple* there, may be rebuilt; and that People may be the most potent upon earth; Their *Captain*, or Leader that shall so congregate them, may by them, be thought, and beleeved, to be their *long-expected Messiah*. Those Christians that then shall joyn with the Jews, and their *Leader*, may be thought by themselves, and by the Jews to be *Proselite-Saints*, and so together they may have a *Sovereignty* over all other worldly Princes. These things are not impossible. But then, when this attempt shall rake effect, their great Captain will not be the true *Messiah*, or *Christ*, but a *Pseudo-Christ*, such as the Jews have often heretofore been abused by; nor will this *Monarchy* be the mild and righteous reigning of Christ (*whose Kingdom is not of this world*) But verily it will be that, which the Primitive Christians so much feared; even, the Bloody, Tyrannous, and formidable raging of the *Grand Antichrist*, so *Origen* thought, (b) *The desolation of Jerusalem must last till the consummation of the World.* Si

l Orig. in Mat. Tract. 29.

ædificabitur

ædificábitur, Templum ædificabitur illi qui extollitur supra omne quod dicitur Deus, i. e. If ever the Temple of Jerusalem be re-built it will be for him, *that extolleth himself above all that is called God.* Thus he. The Monarchy of *Antichrist* (whensoever it comes) must be set up by the *sword*; His Pallace Royal, and Hypocritical Temple must be *built in blood.* Our own (*c*) Historians tel us that the Tower of *London* (built by the Conqueror) was cemented with Lime, tempered with the blood of Beasts; But this *Babel* must be cemented with the blood of men; and the *Tyrant* himself will be such, as the crafty, and cruel Emperor *Tiberius* is described to have been. (*d*) *Lutum sanguine maceratum*, i. e. a Lout; like clay, tempered with blood, of whom also it was foretold, *Regnabit sanguine multo*, i. e. that his reign would be bloody; so will be the dominion of the *Grand Hypocrite*, who will be, not only a *blood-sucker*, but a blood-supper, a *man of blood*, a *destroyer*, and *drunken with blood.* The primitive Christians did so conceive of this *Pseudo-Christ*; or *Antichrist*, and therefore they prayed for the *continuance of the Roman state* (though persecutors) because they thought, *Antichrist* could not come till that state was dissolved, and they also prayed, (*e*) *Pro mora finis,*] i. e. That the judgment of the world might be deferred, because Antichrist was not to come till the day of judgment was near at hand; for they feared to adventure the perseverance of their Faith to the tryal of such cruel forces. The apprehension of the persecution of this *Antichrist*, inclined some to think,

Dan. 9. 27. 2 Thes. 2. 4.

c Fitz-Stephen. Stow. Speed.

d Suet. in Tib. c. 57. & 59.

e Tert. Apol. c. 32. & c. 39.

that it ſhould be *Nero*, raiſed from the dead as (*f*) *Auſtin* reports. So *Chryſoſtome* thought, (*g*) That St. Paul meant Nero by thoſe words, 2 Theſſ. 2. But *Theodoret* affirmed that this Laſt, and greateſt *Antichriſt* ſhall be *the Divel appearing in the ſhape of a man and pretending himſelf to be the Meſſiah*, (*h*)

f Aug. de Civit. lib. 20. c. 19.
g Chryſ. Serm. de 2. Adventu. Chriſti.
h Theod. Haret. Fab. l. 5.

In the meantime, as there have been before, ſo there will be yet many Antichriſts, who will outwardly profeſs Chriſt, as members of the Church, as *Auſtin* ſaith (*a*) *Multi Antichriſti intus ſunt, nondum foras exierunt.* Such are by St. *Bernard* called, *Chriſtiani Antichriſtiani*, i. e. Antichriſtian Chriſtians (of which ſort more anon.)

a Aug. in 1. Epiſt. Joh. Tract. 3.

Finaly, as all *Petty-Antichriſts* have had preachers ſuborned to deceive, and miſlead the vulgars, ſo alſo will the *Grand Antichriſt* St. *Jerom* called *Sabinianus*, who was an Adulterer, and a ſcardalous Deacon, (*a*) *Novum Apoſtolum Antichriſti*, i. e. a new Apoſtle of Antichriſt. *Proſper* ſaith as much of the *Great Antichriſt*, (*b*) *Antichriſtus habebit ſuos præcones mendacii, & pſeudoprophetas*, i. e. That he will have his falſe Prophets, and Preachers of lyes. St. *Jerom* further addeth, That Antichriſt will aſſume to himſelf a *Legiſlative power*; for, thoſe words Pſ. 9. 20. which the Engliſh renders, *Put them in fear O Lord*,] Both Jerom & Auſtin read, *Conſtitue, Domine, Legiſlatorem ſuper eos.*] that is, ſaith he, *Set Antichriſt over them*, for he will be, (*c*) *Lator legis malæ Doctrinæ*,] i. e. a ſetter up of falſe Doctrine by a Law.

a Hier. Epiſt. 48.
b Proſper de Promiſ. p. 3. c. 11. 13.
c Hier. in Pſal. 9.

SECT.

Sect. V.

The signification of the Jewish Feast of Atonement, and of the High Priests entring the Sanctum Sanctorum, and of the Mercy-seat, Sprinkling of Blood, Scape-goate, and Jewish Sacrifices, why God disliked them. The signification of the Altar. Of the Jewish and Christian Liturgies.

THere is yet another passage in this *History of Christ in Heaven*, to be examined, and that is, concerning the correspondency of Christs entring into Heaven, with the Jewish *High Priests* entring, and demeanour in the *Sanctum Sanctorum*, (that is) the most Holy place of the Tabernacle, or Temple. This we are compelled unto, because both the *English and Latine Commenters* on the Hebrews, according to the Doctrine of the *Socinians*, often tell us, (a) *Manifestum est, Pontificis nostri oblationem, & Sacrificium, non in cruce, sed in Cœlo peractum esse*] which our English *Translating commenter*, thus renders, *It is manifest, that the offering, and Sacrifice of Christ was not made upon the Cross, but was performed in Heaven,*] By these words, they would have us beleeve, that because the Jewish High Priest carried, and presented the blood of Beasts in the

(a) Tonas Schlichtingius in Heb. 9. 12.

Sanctuary. Therefore Christ must carry his own blood into Heaven, and there, continually offer, and Sacrifice. It seems they do not beleeve, that the Passion, and Death of Christ, finished upon the Cross, was a sacrifice sufficient to redeem them.

What the intent, meaning, and signification of the Jews High Priests, so entring into the earthly Sanctuary, was; we shall better apprehend, by a diligent consideration of the ceremonies performed by the said Priest, in that great, and solemn Festival of the Jews, which is called *The Feast of Atonement*, described *Levit.* 16. and applied to Christ, *Heb.* 9. 12. for in that Feast was the great mystery of mans Redemption described by a type, figure, shadow, and Holy Scene, as will appear anon; which *Levit.* 16. 31. Feast was therefore called a *Sabbath, and rest, vers.* 31. and was kept on the 10. day of the seventh month, (our September,) Levit. 23. 27. *Philo* and *Josephus* both Jews, call this Feast, only, *the Fast*, but the Scriptures and Christians have other names for it, whereby the meaning thereof may be discovered. It is called, The *Expiation*: The *Reconciliation*. The *Propitiation* and The *Atonement*.

I. *Expiation.*] This word signifies, purging, purifying, hallowing, cleansing, appeasing, delivering from the guilt of sin, and restoring him to a State of Piety, who by transgression hath faln into a state of impiety. This Festival was therefore called the Feast of *Expiation*, because therein was Typically shewed, the means whereby sinful man was to

to be restored to innocency and to be quitted, and purged from the guilt of sin.

II. *Reconciliation,*] This Feast was so called, because therein was figuratively shewed how sinful man is to be *Reconciled* to his offended God.

III. *Propitiation,*] it was so called, because it typically shewed who it is, by whose mediation, and intercession, the God-head is made propitious, and favourable, and by whom we are ingraciated with God, or, who is the *Propertiation for our sins*, of whom we read, 1 *John* 2. 2.

IV. *Atonement,*] This is our English word by which that Feast is called, which doth singularly express the intent, and meaning thereof. It signifies our uniting or re-uniting with God. God, and man, are by sin, set at odds, and made two, or at variance, as *Cælius* a Cholerick Orator in *Seneca*, said to another, (*a*) *Dic aliquid contra, ut Duo simus,*] But this Type shews how the disagreeing parties may be agreed, *made one,* or *set at one,* and reunited, for this word *Atonement* signifies that which the Latine word *Unitas* doth, *viz.* the *At onement*, or making one, of those who before were differing and at odds.

(*a*) *Sen. de Ira. l.* 3. *c.* 8.

In this great mysterious Festival, many circumstances are very considerable for the businesse now in hand.

First. *The High Priest was to enter into the most Holy place, alone, none with him,* Lev. 16. 17. This was, to teach us that Christ alone is he that taketh away sins, and worketh our expiation,

Levit. 16.

piation, reconciliation, and atonement or reunion with the offended God-head.

Secondly. *The High Priest went not into the Sanctuary, until the Sacrificeal beasts were killed*, one for the Atonement of the Priests, and after, the other for the Atonement of the people, and their blood respectively taken, vers. 11.15. So Christ, did not actually expiate us, but by his death, and blood, shedding his own blood.

Thirdly. *The High Priest presented two Goats before the Lord*, vers. 7. One was killed, the other was kept alive. v. 7. 13. Both the Goats represented Christ. That which was killed at the Tabernacle, signified, that the benefit of Christs death was tendered, and offered to the Israelites, or people of the Tabernacle. The other, which was reserved alive, and sent away into the wilderness, signified that Christ, with all his efficacies and benefits should by his Gospel, be sent and tendered, and presented to the *Gentiles*, or *Nations*, who in the Scriptures are often called the *Wilderness*, and *Solitary place*, or *desert*, as *Isa.* 35. 1. For, in Christ *all the Nations of the earth are to be blessed*, Gen. 18. 18. *The gathering of the people*, (expectatio gentium) *shall be unto him*, Gen. 49. 10. he was to be *a light to lighten the Gentiles*, Luc. 2. 23. And Christ himself professed that *he hath other Sheep which were not of this* (Jewish) *fold*, Joh. 19. 16.

Some Expositers (as *Theodoret. and Both the Glosses with Lyranus*) have thought, that this *Hircus Apopompeus*, i. e. the Emissary, or Scapegoat, signified the God-head of Christ, which could

could not dye. But this exposition can not possibly agree with this type, nor, indeed, with the *Analogie of Faith*: because the *sins of the people* are said, to be *laid on this Scape-goat*, Levit. 16. 21. Just, as it is said of Christ, *The Lord hath laid on him the iniquity of us all*, Isa. 53. 6. This is not true of the pure God head of Christ, upon which our sins could neither be laid, or imputed, nor could the pure God-head expiate, or satisfie Divine Justice because it could not dye, If the Son of God, or the Word, had for ever continued in his pure Divinity, and had not been incarnate, he could not have taken away the sins of the World: For it was mans nature that was peccant, therefore the Son of God took upon himself that nature, *to destroy sin in the flesh*; The work of Redemption was confined to the *Seed of the Woman*, to the *Son of Man*, and to the *Lamb of God*: St. Peter teacheth us, that *Christ bare our sins in his own body*, 1 Pet. 2. 24. And St. Paul often, That therefore *God sent his Son in the likeness of sinful flesh*,] Rom. 8. 3. That *he hath abolished in his flesh, the enmity*,] Eph. 2. 15. That *he hath reconciled us in the body of his flesh through death*,] Col. 1. 21. 22. That *we are sanctified through the offering of the body of Jesus Christ*. Heb. 10. 10. Rom. 8. 3.

This *Scape-goat* was to be sent into the wilderness (the *Gentiles*) *by a fit man*] Levit. 16. 21. That is, Christ was to be delivered and made known to the *Gentiles*, by such men as are fitly qualified, and inabled with endowments to teach the Gentiles in the mysteries of Christ

Eph. 4. 11. 1 Tim. 2. 7.

Christ. Our Lord himself gave *Apostles*, *Prophets*, *Evangelists*, *Doctors*, St. Paul stileth himself a *Doctor*, or *Teacher of the Gentiles*, these were *Fit men* indeed: Verily, they are too blame, that send unfit men, and blind guides to carry Christ to the people. *Bishop Goodman* lately affirmed in his book, that of his own knowledg some in these times have been sent to preach Christ who (though not bodily blind) could never write, nor read. It is reported of the learned French Divine *Pet: du Moulin*, that he hartily wished, that the French King would grant him a general licence to preach, though it were with a condition of preaching in a *Fools Coate*, this condition is now performed, for many in these times preach in a fools coate, (*if their coats be their own.*)

Fourthly. *The High Priest was to carry the blood of the sacrifice into the most Holy place, and to sprinkle it on the mercy seat seven times*, Levit. 16. 14. This is the principal ceremony of all, and teacheth us the full intent, and purpose of all the Jewish Sacrifices, and how, only, they could be useful, and beneficial to the Jews, and to us also; and how the true, and substantial *Atonement*, or *reconciliation* of God with man was to be made.

For, *The Mercy Seat* signified, and represented the Body of Christ, the *Messiah*, it was therefore called the Mercy Seat, because in Christ only, the God-head doth acquiesc, and rest fully pleased, and satisfied, and in him only expresseth the grand mercy of remitting our sins. It was called the *Propitiatory*, because by Christ

Christ only, the God-head is reconciled, and made propitious to man; t'was also called the *Oracle*, because, as God spake to Moses from this Mercy Seat, *Numb.* 7. 89. So he intimated thereby that in after times he would *speak to us by his Son*, as is said *Heb.* 1. 2. and by the same God-head we are commanded to *hear him*, Mat. 17. 5.

Upon this Mercy Seat was the blood of those *Piacular Sacrifices* to be sprinkled,] This signified, that all the Jewish Sacrifices, and blood of beasts, were not of any value, or force at all to acquit, and redeem man, but only as they related to Christ, as shadows, and representations of the blood of Christ, that the blood of beasts did not at all propitiate of themselves, until they were reduced, and by Faith brought home to Christ; so that those Jews which offered the blood of beasts, without the faith of *Messiah*, and looked no further then upon the beasts only, nor did consider and beleeve, that the *Messiah* was to pour out his own blood for them, and that those Sacrifices were ordained for none other end but to acquaint them, and dayly put them in mind of their redemption by the death of their *Messiah*, and so to nourish continually their Faith, and hope in him: Their Sacrifices were vain.

For the Jewish *Altar* represented the *Cross*, and the *Sacrifices* thereon signified *Christ*; the word *Altar* was used for the *highness* of it, (*ab altitudine*,) God did therefore appoint them to Sacrifice on a plat raised higher then the common ground, because it might adumbrate Christ

Christ lifted up on the Cross: So that those Jews who in their sacrificing did not by faith consider this, sacrificed no better then the Heathens did, and upon this very reason God condemned their sacrifices, and moreover professed that they were odious unto him: for so he saith, *I have no delight in the blood of Bullocks, bring no more vain oblations: He that killeth an Oxe, is as if he slew a man, he that sacrificeth a Lamb, as if he cut of a Dogs neck, or, as if he offered Swines blood, or, as if he blessed an Idol.*] for although these Jewish sacrifices were appointed by God, yet are they rejected by the same God, because (*a*) *Judei tantum literam considerabant.*] The Jews did not sacrifice with the faith and consideration of *Messiah*, to be the Grand Sacrifice; They considered only the *bare letter*, and outside in the precept of sacrificing, without consideration of the Spirit, and meaning thereof. Therefore the Psalmist saith, *Sacrifices and Offerings thou wouldst not,*] that is, God would not have them to be considered for any worth, or efficacy in themselves, as if they were the ultimate duty, and perfect performance of that precept of sacrificing, whereas, indeed, those sacrifices were of no worth at all, except only as they related to Christ. This St. Paul cleerly declareth, *It is impossible that the blood of Bulls and of Goats should take away sins.* It follows, *But a body hast thou prepared for me*: that is, The Son of God assumed his body, or flesh, from us, that therein he might perform the grand sacrificing for sin. Hence it is, that the blood of the Jewish sacrifice

Isa. 1:11.13.

Isa. 66. 3.

a Ischius in Levit.

Ps. 40 6.

Heb. 10. 4.5.

ſacrifice was to be *ſprinkled on the Mercy ſeat*, that is, *on Chriſt*, for what elſe can be the Seat of the Mercy of the God-head but only Chriſt, in whom only God is appeaſed, ſatisfied, and well pleaſed. In a word; No blood could ſatisfy the Juſtice of the God-head, and reconcile God to man, but only that blood which was ſprinkled on this *Mercy Seat*, viz. on the bleſſed body of the *Son of Man*.

The blood of the Sacrifice was to be ſprinkled *ſeven times* on the Mercy Seat,] *Lev.* 16. 14. This ſignified, that the blood of Chriſt made a perfect reconciliation, and was ſufficient to expiate, for all times, and ages, from the beginning of the world, to the end thereof; becauſe all times are included in this number of ſeven; there are but *ſeven dayes* created; All times are but thoſe ſeven dayes reiterated.

As the Jewiſh Sacrifices were inſtituted, only to be a repreſentation of Chriſt's Sacrifice, ſo our Chriſtian Sacrifices of prayers are an after-memorial thereof, for we ask, petition, and pray for all things, in, and *through Jeſus Chriſt our Lord*. The Jewiſh *Liturgie* was only *Sacrifice*. The *Chriſtian Sacrifice*, is only prayers, thoſe are *the calves of our lips*.

The Jews were limited to a certainty, and ſet form of Sacrifices, they might not ſacrifice any beaſt, but only of the *Neat, Sheep and Goat*, nor any foul, but only *Doves*. None other beaſt, though never ſo great or precious, not an Unicorn (if any were) not an Elephant, nor any other foul, not an high neckt Swan, nor a proud Peacock.

The

The Church Catholick in correſpondence thereunto, had their limited liturgies, and ſet forms of publick prayer, as we find in all ages ſince the dayes of the Apoſtles, none might publickly in the Congregation offer the ſtang, or wildfier of his own phanſie, but was confined to the form preſcribed, that ſo the congregation might knowingly joyn therein. No ſuch thing, as long, tedious, Elephantine, and tautological Orizons practized, as of late, as if men on purpoſe ſlighted the advice of Chriſt againſt Phariſaical long prayers, *Mat.* 6. 7. & 23. 14. This by the way.

Now for concluſion of this queſtion concerning the correſpondence of Chriſt in Heaven, with the High Prieſt in the Sanctuary; I deſire the learned Reader to peruſe the whole paſſage in that great Feſtival of *Atonement*, deſcribed *Levit.* 16. and then judg whether there be any mention at all, of the High Prieſts Sacrificing in the *Sanctum Sanctorum*; he will find that the Sacrifice was by him offered, not within, but without the ſanctuary, at the Great *Altar*; ſo was the Sacrifice of the body and blood of Chriſt offered, not within the Sanctuary of Heaven, but on the *Groſs*, which was his *Altar* on earth; the denial whereof containeth more poyſon, then a plain Chriſtian is aware of.

If our Commenter had been contented to affirm only this, That Chriſt preſenteth his holy body in Heaven, which was beſprinkled with his own blood here on earth, wee would willingly agree with him therein; for certainly his Paſſion on earth is, and ever will be looked on in

Heaven, and considered by the Godhead, as a full satisfaction, and expiation for all his members, and will ever be present, and fresh in the sight of God.

For if Christ had not fully satisfied the Divine Justice, and paid the full price of our redemption at his death; he could not have *ascended* into Heaven, nor sate at the *Right Hand of God*, but must still have been held in Prison by death as other dead men are; because he was indebted by the *Covenant*, as being *a surety* for man: But now, that our surety is freed, and out of Prison, there is no doubt, but that the debt was fully paid before his releasment. This is all that I shall need to relate concerning the History of Christ in Heaven, for if all could be written, (as St *John* said of him upon Earth,) *The World it self would not contain the Books.* *Joh* 21.25.

By what hath bee n said, I trust the Reader perceiveth, That neither the *Intercession*, nor *Advocateship*, nor *Mediatorship*, nor *Priest-hood* of Christ in Heaven, doth in the least, derogate from his Almighty power, and Soveraignty both in Heaven, and Earth. For, his Priest-hood there, is *Melchisedechical*, and that was *a Royal*, or Kingly *Priest-hood*. I fear, that I have wearied the Reader in this long Chapter; which though I have marked for the *Tenth*, he may justly call it *Caput Decumanum*.

Chap. XI.

More, of Millinarism, of the dreadful consequences thereof, of new Saints, and the new Elect, and new Meek, that these Titles unduely placed, are abuses of the Holy Ghost. The Conclusion.

BY what hath been said, the Reader may in part perceive, what evil consequences attend this *Millinarian* Doctrine, even to the denial, of the eternal Kingdom of the Son of God in Heaven; and verily, if it take place, it probably may extend to the demolishing of all earthly Monarchies, and to the dissipating and *levelling* of most private mens interests, and taking away properties of Estates, and that *Meum and Tuum*, which hath been so much agitated, and instead thereof (as one said) to bring in *a Suum*, that is, to settle all earthly goods and possessions, upon those men, that call themselves *Saints:* and which is worse, upon the Millinarian principles, it may proceed to the bloody *Massacres* of many millions of people in the World, and at best, to the *vassallage, and slavery* of those that escape death; which will be a woful restitution of the long expected *liberty of the Subject*, and such as *Plutarch* observed at *Rome:* that after the outragious fury of *Marius*, when *Sylla* succeeded, the people saw there was

Plut. in vita Sylla.

was a *change*, *but yet no freedom from oppression*, but a proceeding from naught to worse, and as one saith *(a) Deteriores omnes sumus licentia*, as if some men did construe this liberty, to signify a licentiousness for one party to do whatsoever they please against another, and to quite themselves from all subjection to Magistrates and Laws, both humane and Divine, such revelling, and domineering will not become the mild Kingdome, and *easie Yoak* of Christ, nor can such hard task-masters be accounted raigning Saints; but *Saints Rampant*, nor can the exorbitant licentiousness of one party, be called *publick liberty*. (a) Terent. in Heaut.

Upon those words, *Psal.* 119. 125. *I am thy Servant*] *Prosper* thus confesseth. *Neque enim mihi bene cessit, quando esse volui liber meus, & non servus tuus.*] *i.e.* That it never was well with him since he would take his own liberty, and not be Gods Subject. *Prosper in Ps.* 119.

We now perceive the reasons, why some Preachers have heretofore taught the people. 1. *That wicked man have no right to the Creature.* 2. That *God cannot see sin in the Saints that know themselves to be in Grace.* 3. That *Christ shall live again on this Earth, and put down Monarchies.* 4. That *all the Earth is the Saints.* 5. That *with them, there ought to be a community of goods*; (be like, they so expound the Article of the *Communion of Saints.*) *Gangræn. hær.* 43. 52. 153.

Now we can guess at the cause, why we have of late such a numerous *Canonization*, and *Apotheosis*, or *Apotelocyntosis* of Saints; for if all the Earth must be in the possession of Saints only,

what Earthly man will not at leaſt pretend to be a Saint, although in old time, as *Theodoret* tells us, men called Saints, (*b*) *Hagios, quaſi Ageos:* becauſe they were not earthly minded. It Satan had not lyed, when he ſaid that all *Kingdoms of the World were at his diſpoſe*, he might have hired a great part of mankind to ſtand for his deſigns, but Satans rewards of his Servants are in another Kingdom: indeed, one of the Romane Saints. (*St Francis*) was voted at *Rome*, to that place in Heaven, which *Lucifer* loſt; but if this *Millinarian Tyranny* be put into practiſe, ſome for their great deſerts may hereafter diſpute with *Beelzebub*, for the upper hand in his infernal principality; for as there are *many Saints in Heaven, which are not regiſtred in the Catalogue of Saints on Earth*, (as *Eraſmus* ſaid) ſo *Mr Fox* reporteth, (as the ſaying of *St Jerome*) that *many are reverenced for Saints on Earth, who are now tormented in Hell*; when our Engliſh *Becket* was Sainted at *Rome*, one *Rogerus, a Norman*, at a diſputation in *Paris*, concluded that the ſaid *Becket* (for his rebellion) was damned; ſo *Bellarmin* reported out of a more Ancient Writer. (*Sulpitius*) that one who had been a long time worſhipped as a *Saint*, did by an apparition confeſs that he had been a great Robber, and that he was executed for his villanies, and that he was damned.

(*b*) *Theod de Cur Grec affe. lib 3.*

Luc 4 6.

Speed in Hen. 2.

Bell de Sanct. To 2 lib 1 c 7.

This new Sainting is but an imitation, and revival of an old Heretical Policy, of magnifying thoſe men, or things, that might conduce to the advancement of their falſe *Religioſities*; So we

we read that the Hereticks called (a) *Caiani*, Sainted, and honoured *Cain*, because he prevailed against *Abel* so, as to kill him; for by this Success, they pretended, that *Cain* was favoured, and assisted by that God, who was stronger then the God of *Abel*: The same hereticks did also honour *Judas* as a great Benefactor to mankind, because he had betrayed Christ to death, as in order to the redemption, and salvation of man. There were also some *Gnosticks*, who proceeded so far as to worship a very *Serpent* in honour, and memorial of that *Serpent* which (they said) was the Author of knowledge, or *new-light* to our Mother *Eve*, yet these also called themselves Christians, but the Church called them *Ophita*, i. e. *Serpentarians*, and so the *Manichees*, most blasphemously affirmed, that the *Serpent* which deceived *Eve* was Christ, as (b) *St Austin* writeth, at which strange blindness or impudence, he wondred and said (c) *O Haresis Ebria, sed non vino, i. e.* that it was an heresy, drunken, but not with wine. But these Hereticks had a fifth Gospel, which they called (d) *The Gospel of Judas*, out of which surely, they learned these unholsome Doctrines.

(a) Epiph. Hær 38.

(b) *Aug Hær.* 17.

(c) *Id cont. Faust l* 15 *c* 9.

(d) *Epiph hæ.* 38.

Those *Manichees*, were a Sect, of as ill Doctrine, and as bad demeanor as any, for they taught, that there are *two Gods*, one good, the other bad; and they forbade any relief, (even to bread, and water) to be given to any indigent people, except they were of their own Sect: yet these Manichees had their Saints also, whom they called *Electos, and Electas*; by the

same token, that in the night of the Manichean Vigils, when certain Women met in a room to keep those wakes, then came the *Electi Manichæorum*, and one of them put out the light; then was one of those Woman forced and ravished in the dark; she knew not by whom, of such *Elect* the Scripture speaketh, where mention is made of the *Chosen Chariots of Pharaoh*, Exo. 14. 7. and of the *Election of Judas*, John 6. 70. they were Elect; the first *ad malitiam a Diabolo*, the second, *Ad tentationem, per Diabolum*, as *Austin* saith. There is also now a days a dangerous flattery practized in ascribing the title *Elect* to some Women, or Widows, that are rich (you may be sure) although as yet no signs of God's Election have appeared in them, but the contrary; *St Paul* describes holy Widows, by *trusting in God, — continuing in Prayer night and day, — well reported of, for good Works; — lodging of strangers, — washing the Saints feet, — relieving the afflicted*, &c. But these Flatterers place that salvation of *Elect Lady* quite contrarily, on malicious busy-Bodyes -- on the afflicters of good and innocent men, for which they both labour, and rejoyce, -- on such as wax wanton, and are of ill report, and live in pleasure, of such *St Jerome* writeth to the noble Virgin *Eustochium*, (c) *Plena adulateribus domus -- clerici ipsi -- precia accipiunt Salutandi -- vident sacerdotes suo indigere auxilio hinc erigunntur in superbiam -- Castæ vocantur, and Nonna, & post canam dubiam Apostolos somniant.*] i. e. Their houses are frequented by Flatterers, some needy Clerks take pay of them for the Salutes-

Aug. de Morib. Manich. l. 2. c. 15.

Ibid de Temp. Serm. 90.

Ibidin Ps. 55.

1 Tim 5.

(c) Hier. Epi. 22. ep. 6.

poor

poor Priests, make them so proud, that they must be called Chast, and very Nuns, and although they feed high, and deliciously, yet (in opinion of their Holiness) in the night they dream of the Apostles, (as if they appeared to them in visions) Thus he. Such as these are to be exhorted, to *make their Election sure* to themselves, by an Holy Christian, Charitable, and innocent conversation, rather, then to suffer themselves to be flatteted into Hell, by such Self-ended Hypocrites.

It is surely a great abuse, and blaspemy of the Holy Ghost, who is the Author of all Sanctification, to fasten the appellation *Saint*, upon such persons as have no holiness in them, except Covetousness, Rapine, Malice, Envy and Hypocrisy may be called Sanctifying graces: That Scripture which our Millinarian Saints alledge for their right to wordly possessions, will in no wise fit them, *Math.* 5.6. *The Meek shall inherit the Earth.*] It is confessed hereby, that inheriting Saints must be *meek*, it would be examined what the word meek importeth, and also what Earth or Land is there meant.

1. *Meek* signifies those that are mild, gentle, patient, and peaceable, therefore not the furious, cruel, blood-thirsty, and war-making man: *Blessed are the Peace-makers*, Mat. 5. 9 *Mat.* 5. 5. but *variance and strife are the works of the flesh*, *Luc.* 2. 30. Gal. 5. or of the Divel, as himself confessed, that his name was *Legion*, Marc. 5. 9. where, a Latine Word is used in the Greek Text, alluding thereby to the *Roman Legions*, as may reasonably be thought.

2. The *Earth*, or Land there promised is not the *Low-Country* of this Earth, for this is (a) *Terra morientium. i. e.* the Land of the Dying, but it is the *Land of the living*, Psal. 142.5. True Saints know that they have *no continuing City here below*, but their πολίτευμα, *i. e.* that common-wealth, Kingdom or Country whereof they are to be inhabitants is Heaven, and that is their *Land of promise*.

(a) *Aug in Psal* 26

Phil 3 20.

Neither will that *Pharisaical*, or *comparative* righteousness amount so high as to Sanctification, such as, *God I thank thee that I am not as other men:*] The non-Saints are accused as being *Swearers, Cursers, Drinkers*, and cruel *manslayers*; and the Saints are also recriminated for as great Crimes: but here, an *Apostopesis* is necessary: There is a sin which in Scripture, is called (b) *Peccatum Clamans, i. e* a crying sin, but in other Writers, the same sin is called *Peccatum mutum*, and (c) *ineffabile*, *i. e.* the dumb sin; which perhaps may be reproved impune when those man are dead, who will not indure the reproof thereof whilst they are living. Great sins there are, doubtless, on both sides: *St Jerome* thus writes to *Sabinianus* his accuser, (d) *Nunquid vitia mea, virtutes tuæ sunt? mecum age pœnitentiam.*] The vices of one party, are not the vertues of the other; therefore t'were best for both to amend.

Luc, 18 11.

(b) *Gen.* 18 20.

(c) *Hsych in Levit l* 5 *c* 18

(d) *Hier Epi* 48.

But yet the sins of those that profess such great holiness, are more abominable in them, then in others: and especially when they are dogmatically asserted, as if they were warranted, and approved by God; *St Jerome* mentions,

ons, (a) *Sanctam Superbiam*; and in the Poet there is *Aura ſacra fames*, *i. e.* holy covetouſneſs. The *Pelagians* twitted the Cat holicks as if they taught, (b) *Concupiſcentiam ſanctificatam*, but falſly; for no outward profeſſion of Saintſhip can Sanctifie Rapine, Murther, Sacriledge, and the like; but theſe ſins are repreſented far worſe in the ſight of God, when they are found in profeſſors of heavenlineſs, and mortification. It is ſaid that the *Fox* will fain himſelf to be dead, (c) that ſo he may catch and deavour birds that come within his reach, and we know what great miſchiefs have been acted by ſome ſeeming mortified men, even to the deavouring of the Eſtates of Orphans and Widows, when they have been truſted as fiduciaries; We read of a foul (d) *found in a dead mans Skull*, and of late we are informed, (e) that a *Serpent was found in the heart of a dead Engliſh man*; an ill ſign, (as that learned and induſtrious Gentleman thought) of venemous, and Serpentine deſigns in the hearts of ſome ſeeming-mortified men; that is the ſin which the Apoſtle calls, *Epheſ.* 6. 12. *Spiritual wickedneſs in (ἐν τοῖς) heavenly places.* Aſtronomers tell us of a *Serpent in Heaven*, and of the *Head*, and *Tail of the Dragon* there; So doth the *Apocalips* mention a *Dragon ſeen in Heaven*, *whoſe Tail drew the third part of the Stars of Heaven.* Surely no under-moon, earthly, or under-earth plot is ſo likely to take effect, as an Heavenly pretence, and Holy wickedneſs; as one ſaith.

(a) *Hier. Epi.* 22. *Virgil Æn.* 3.

(b) *Aug cont. Iul l.* 6 c 6. *Pia fraudes, apud Ambroſ de Jacob, lib* 2: c 3.

(c) *Epiph. in Phyſiol. c.* 19.

(d) *Aug ad frat in Erem. hom.* 48.

(e) *Mr Hoels Epiſt.*

Eph 6 12.

Rev. 12 3.

— *Parva*

Sen. in Medea. Act. 4.

—— *Parva sunt mala*
Et vile telum est, ima quod tellus creat;
Cælo petam venena, --Descendat Anguis, &c.

How easily are poor people deceived, when Satan appears like an Angel of Heaven, or like an Holy Prophet, and in the mouth of his false Prophets (a) *Speaketh lies in the Name of the Lord?*] how plausible are the promises of *Reformation* of Religion in Doctrine and manners, and this with a Sacred *Covenant*, with solemn *fasts* and *humiliations?* how acceptable is the expectation of the extirpation of *Popery*, and *superstition*, of the establishment of a *learned, Godly, and painful ministery*, of the *propagation of the Gospel*, and of *new light?* But how will men be deceived, if instead of *new lights:* they must have *lightnings*, and the *Sons of lightning* instead of the *Sons of Thunder*; Thunders do no harm, lightnings do all the mischief; Christ saith, *I beheld Satan as lightning, fall from Heaven:* new lights in Heaven, or new Stars, are false Stars, and but blazing Comets, which Wisemen say, do alwayes portend Calamities; we have many true Stars fallen, or drawn from Heaven by the *Dragon's Tail*, as if that particular sign of Christs coming to judgment were already fulfilled: *St Jerome* calls the Apostles (b) *Excussores*, from those Scripture passages, *Mat.* 10. 14. and *Act.* 13. 15. Never in this Land were seen so many Reverend, Godly, Learned, and truly Apostolical Preachers, that now may justly *shake the dust off their*

(a) Zech. 13. 3.

Luc. 10. 18.

(b) Hier. Epi. Exeget. 141.

their feet, which ſurely will one day (without Repentance) be laid to the charge of the occaſioners.

The *Britans* in old time uſed to ſay that the *Iriſh Saints* were very angry, and implacable Saints, becauſe 5 Earles of *Pembrok*, (the Sacrilegious Sons, of a Sacrilegious Father who had robbed a Biſhoprick in *Ireland*) all dyed iſſueleſs; But what may the Iriſh ſay of Engliſh Saints, who have taken all Biſhops Lands from them, and from others, and have already made entry upon earthly poſſeſſions, as if they did really believe this millinarian Fable. This may perhaps be the cauſe of ſuch uncharitableneſs as theſe Saints practiſe againſt others, in hating, oppreſſing, and ſpoiling them, and excluding them from admiſſion into Society with theſe Saints, as if they were affraid to have too many Saints of their Communion, leaſt their earthly *Land of Promiſe* ſhould not be large enough for all; indeed our *Engliſh Zodiack*, or rather this *Epicycle* of our Britiſh Orbe may ſeem too little for their vaſt appetites, becauſe the preſent *He, and She-Saints* will ſurely beget other young Saints who (they ſay) muſt partake in this inheritance. *Arnobius* writing againſt the Heathens conceit of *Male, & Female Deities*, tells them that if it be ſo indeed, then, doubtleſs, they will ſtill beget ſome young Gods and Goddeſſes; for *Nondum Senuerunt Jupiter, and Mars, i. e.* Gods cannot be diſabled by age, and then (*a*) *Dijs plena eſſent omnia, nec Caticaperent multitudinem eorum.*] *i. e.* Not only this Earth, but Heaven alſo, would be too little

Speed. in Hen. 3. Sect. 71.

Inven. Sat. 6.

(*a*) *Arnob. con. Gent. l. 3.*

for them: The Roman Satyrist also (though an heathen) derideth this error, for (saith he) in the *Golden age*, before *Saturn* left his Kingdome, there were fewer Gods then now.

Iuvenal. Sat. 13. —— *Nec turba deorum*
Talis ut est hodiè, contentaque sidera paucis
Numinibus, miserum urgebant Atlanta minori
Pondere, &c.

i. e. That the multitude of new-begotten Gods was a great incumbrance to Heaven it self, and so will be the multiplying of reigning Saints to the Earth.

Augustus Cæsar made a sumptuous Feast, but for twelve Persons, hees, and shees, and himself sate down with them apparrelled in such robes as the Roman Gods then ware, and this Feast was therefore called (*b*) Δωδεκάθεος, *i. e.* the Feast of twelve Gods, yet the people murmured, and said, *frumentum omne, Dij comederunt,*] that these few, had consumed all provisions, it seems the heathens *Goddifying* was very chargable, as also was the Romish *Canonizing* of Saints in later times, for the old Romans were so provident as to forbear Consecrating, or *Sainti-fying* any of their Emperors untill they were dead, as when *Bassianus* the Emperor had slain his Brother *Geta*, (to cover the murther,) he gave order that *Geta* should be Goddifyed using these words, (*b*) *Sit Divus, dum non sit vivus*, and this also is the now-Roman Poli-

(*b*) Suet. in Aug. c 70.

(*b*) Spartian in Geta, c. 1.

cy,

cy, not to Canonize any, until they be dead; for living Saints would be chargable, and therefore it may be thought great prudence, not to take in too many into the *Communion of living* Saints, least the *Commons* should be too scant for them all: for the Charity of new Saints is extended only to *The houshould of faith*;] that is, of their own faith, their Charity begins at home, and there it ends also: just as was the practise of the old *Manichees* who accounted it a capital crime. (c) To communicate so much as a morsel of bread, or a cup of Water to any indigent person, except he were a Manichean, as is shewed before.

Gal. 6, 10.

(c) *Aug. conf. lib. 3. c. 10. & de Morib Man. lib. 2, 6, 15.*

But uncharitableness is not all, there is also in some, an Hypocritical, and Pharisaical pride, so as not to admit any peers; of whom our learned Bish: *Mountague* hath left us this Character, *(a) Hypocrita est qui amat se sine rivali,*] for now, the *Apostles* themselves are not by these men vouchsafed the title of *Saint*, which yet, they assume to themselves: *King James* observed in a Sermon preached at Court, that the Preacher, as oft as he named *Saint Paul*, called him *Paul*: but when he mentioned *Calvin*, he called him *Master Calvin*, whereupon the King asked his attendants; *I pray, who made Calvin a Gentleman, and Paul a yeoman*, and we are informed by many Writers, of a Calvinist of *Geneva*, that professedly preferred *Calvin* before *St Paul*, and said, that *if St Paul were there Preaching at the same time when Calvin Preached*, he *would leave St Paul*,

(a) *Att. & Mon. cap. 7. sect.* 29.

to

Gurim Commentar. ad An. 15,0.

to hear *Calvin*: Neither were the *Lutherans* behind in this point, for when the *Augustan Confession* was brought in at *Ausburg*, a Lutheran said he would rather doubt of *St Pauls* Doctrine then of Luthers, and that Confessior. Neither are the Romanists behind hand, in preferring their own new Saints, before the old ones: our late right learned and famous Professor, *Doctor Collins* of *Cambridge* reporteth. (b) That in a Church Window in *Italy*, under the picture of *St Paul*, was written *Per istum, itur ad Christum:* but under the picture of their Saint *Dominicus*, in the same window, was written, *Sed magis per istum*; So highly do people magnify Saints of their own making.

(b) Cont. End. pag. 2.6.

We know that our English Saints are professedly opposite to the late Roman Saints, and they have sufficiently declared it; It is related by a Spanish Writer. (c) In the life of *St Francis*, that when this Saint was attending Pope *Innocent the third*, to get his Franciscan Order confirmed. The Pope dreamed that the *Lateran Church* in *Rome* was falling, and that he saw this poor Saint under propping it with his shoulders, to keep it from falling, for which, his Order was confirmed; the same Story is told by the same Writer, of their *Saint Dominicus*; and verily these two Orders did much advance the Church of *Rome* by their Preaching. We should be glad if our new English Preaching Saints, would so by their true Doctrine, and Preachments, support the Church of *England*, which some of their Brethren

(c) Alfonsi Vergas p. 798.

thren have much laboured to demoliſh, and have too too much prevailed, as all our *Cathedrals*, and ſome *Collegiate Churches* ſhew, and our very *Parecial* Churches are tottering; And this ſurely by the juſt judgment of God, is come upon this Land for our ſins: for therefore was the *Arke of God* taken by the *Philiſtines*: as Proſper obſerveth, (d) *Sic Deus Iſrael Iſraſcitur peccantibus ſacerdotibus, ut etiam Sacratis locis, ſuis, vaſiſque non pareat.*] When God is angry for the ſins of his Miniſters, he doth not ſpare his own Conſecrated places, or Veſſels, it follows. -- *Metuan Reges, & Gentes qua Dei Sacrata vaſa, captiva retinent,*] *i. e.* he wiſheth both Rulers, and People, (by the examples of the plagued Philiſtines) to beware, that they detain not ſuch Holy Captivated ſpoils, (a good leſſon for *Church-Land, and Lead-buyers,*) indeed *Judgment muſt begin at the Houſe of God,*] which is with us come to paſs, by the aſſiſtance of many of our Nobility, Gentry, and Commonalty, who came in cheerfully with mony and Arms, to pull down the *pride of Biſhops* as was pretended. (But *alio faſtus*, (e) *Plato* ſaid,) and this War was called by their (then Dear) *Brethren of Scotland*, *Bellum Epiſcopale*. Now by this time, I believe, they perceive by their own far greater preſſures, that, The Judgement which began at the Houſe of God neither did, or will end there; eſpecially, if this Millinarian deſign of Saint-reigning, or Saint-Levelling take place: for ſo, that, will be performed, for which the long Parliament (at the beginning

(d) *Proſper de Promiſ. part. 2. c. 24.*

1 *Sam. 5.*

1 *Pet. 4. 17.*

(e) *Dieg. Laer. in Dieg.*

ning thereof) was petitioned, *viz. That they would pull down the mighty from their Seat, and exalt the humble and meek,*] for these are the Meek ones, who say, they must inherit this Earth.

If they will needs be Saints, yet they are but Earthly Saints, and may without breach of Charity be suspected to be counterfeit: If the Scriptures tell us of *false Prophets false Apostles, false Brethren*, yea and *false Christs* too: and if the Ancient Church observed such, as *Austin* called (*a*) *falsos fideles, and* (*b*) *falsos justos*, and he gives us an item how to discern them, thus. *Falsi justi, invident veris justis.*] *i. e.* Those are but false Saints, who envy true Saints: So, if we find the qualities of such counterfeits in our new Saints, we have good reason to suspect them to be *pseudo-Sancti*, and Hypocrites.

(*a*) *Aug. in Psal.* 132.
(*b*) *in Ps.* 139.

Many moderate and prudent men, are of opinion that these *new Saints* themselves, do not really believe this pretended reigning of Christ with them on this Earth: They think that this Doctrine is now set on foot by some parties, on purpose, only, to be a preparative for their seizing on the Estates of great Possessors; because they observe that many Preachers have of late published this Millinarism in their pulpits, and all at the same time, who formerly medled not therewith: and also that the new risen *Quakers* do harp upon the same string, shrew'd signs, that they are directed, and inspired by some *Montanistical, and earthly paraclete*: But if these Saints will with patience stay for this Soveraignity, untill the time which

which the great Apoſtle hath deſcribed, 2 *Theſ.* 1. 7, 8. *viz. When the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels in flaming fire.*] Then let them take all they can get, no man will reſiſt or gain-ſay them. The Lord prepare us all by grace ſo, that we may love his appearing, and meet him with joy, and in the mean time may wiſh and hartily pray--*Come Lord Jeſus.*

The Concluſion.

THE Church of *England* is at this day much diſſetled, by many *Scandals*, and revivals of old *Errors*; and it is alſo diſfurniſhed of many ancient and laudable uſances (as hath been ſhewed) and moreover, many other rites of great concernment, are either quite gone, or much out of uſe. For now, the Adminiſtration of the *Holy Supper* (the grand comfort of Chriſtians) is ſo rare, that in many congregations, it hath not been adminiſtred above once in ten years. The uniformity of *publick prayer*, and worſhip, which our Anceſtors eſtabliſhed, and gloryed in, is quite gone; So is the reverend Decency of *Chriſtian Burial*, and the Sacerdotal *benediction of Matrimony*, and alſo

the Eccleſiaſtical cognizance thereof, which ſurely, ſhould be in the Church, becauſe, the Apoſtle not only giveth precepts concerning matrimony, but alſo paſſed an Eccleſiaſtical cenſure upon the tranſgreſſor thereof.

1 Cor. 7.

1 Cor. 5. 5.

Though all theſe are taken from us, and many other things alſo (beſides Eccleſiaſtical Lively-hoods,) yet (in the name of God,) let us ſtill hold faſt the Faith, and confeſſion of the *Holy Trinity* even to death; for if that go away, all Chriſtianity will go with it.

There was in *Conſtantinople*, in the days of *Theodoſius* the elder, a parechial Church, which formerly was called the Church of *Alexander*, but afterwards it was named *Anaſtaſia*, *i. e.* the *Reſurrection*, and this for many reaſons, but principally, becauſe in that Church, *Gregory Nazianzen* had revived the Faith and Doctrine of the Trinity by his Preaching, which before had been by Hereticks quite extinguiſhed and buried, therefore this Church was called the *Reſurrection*, as *Sozomen* reports, (a) *pro reſuſcitatione Nicani Dogmatis*, as that poem ſhews:

Ἁγία Ἀνάστασία.

(a) Soz. l. 7. c. 5

Tu-

Tuque fidem extinctam, quæ per mea verba vocasti
Ad lucem, vates dulcis Anastasia.

I pray God, that our Churches, in this point, may not prove *Saint Sepulchers*, to bury the Doctrine, faith, and confession of the Trinity, and that we may never have cause, as that learned Bishop had, to say at his Farewel, with a sad heart and voice, (*b*) *Vale Trinitas, meditatio mea, i. e.* Farewel O blessed Trinity my long study, and Meditation.

(*b*) *Nat. Poemat. Sur. Comment. ad An.* 1546.

Surius, the Carthusian Fryer, telleth us, that when *Martin Luther* was lying on his death-bed, he called to the standers by, in these words; *Orate pro Domino Deo Nostro, & ejus Evangelio, ut ei bene succedat.*] *i. e.* pray for our Lord God, and his Gospel, *&c.* This, the Fryer telleth in disgrace of him, as if *Luther* thought that God had need of our Prayers. But both the Prayer, and the intention of that good man was holy, and zealous; I will make no doubt of concluding this discourse with the like desire.

Good

Good Reader, let us hartily pray for the *Holy Trinity*, thus far, that the moſt ſacred, wholſome and neceſſary Doctrine thereof may proſper, and never be forgotten, or diſ-believed among us. *Amen, Amen.*

L. Deo.

FINIS.

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